

# NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, September 16, 1960

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## BOTH CANDIDATES ARE HARD AT WORK LURING 'NON-EXISTENT' JEWISH VOTE

Presidential candidates, while keeping their public relations bureaus happy by giving lip service to the theory that "there is no Jewish vote," nevertheless go through intensive motions designed to direct the Jewish vote in their favor.

Henry Cabot Lodge, a GOP vice-presidential candidate, took to the hustings for Vice-President Richard M. Nixon, Republican presidential nominee, while the latter was hospitalized — and toured the Catskill region with a pattern of oratory clearly designed to woo the Jewish ballot.

Lodge took this occasion to offer an explanation of the fact that he "did not always agree with the State Department's views on certain aspects of the Arab-Israeli problem when he was head of the United States Delegation to the United Nations."

While his position on this issue in the UN often turned out to be pro-Arab, Lodge asserted on his Catskill tour that his real objective was to bring about an overall settlement of the Palestine question "in all its aspects."

"I refer to the status of the Arab refugees, the development of the waters of the Jordan and

other relations between Israel and its neighbors," he said.

Lodge's office announced this week that Moses Schonfeld, of New York City, United Nations representative of the Zionist Organization of America, had been appointed a special consultant to Lodge.

The Democratic presidential nominee, Senator John F. Kennedy, and his spokesmen, were busy trying to counteract the effect of reports that the Senator's father, former U. S. Ambassador Joseph Kennedy, had played "footsie" with the Nazis.

Captured Nazi documents published by the U. S. State Department in 1949, quoted Herbert Von Dirksen, former German envoy to London, as stating that the then Ambassador Kennedy, said he "understood" the Nazi Jewish policy. Dirksen further quoted the elder Kennedy as referring to the fact that certain golf clubs in Boston did not admit Jews to membership.

Dirksen said, in effect, that Ambassador Kennedy's principal objection to the Nazis' anti-Semitic operations was based on his conviction that "they made too much noise about it."

The senior Kennedy has since dismissed the Dirksen statements as "mere poppycock" and asserted that Dirksen was only telling his superiors in Berlin what "they wanted to hear."

Senator Kennedy's spokesmen are at pains to answer the charge that Kennedy "ducked" the censure vote against the late Sen-

ator Joseph McCarthy. When the Senate voted the censure, Kennedy was in a hospital recovering from surgery. He did not indicate at that time, nor for a long time afterward, how he would have voted on the censure. Subsequently he has said that the censure vote was "reasonable."

The question of the existence or non-existence of a Jewish vote is one which has caused some division of opinion among Jewish leaders themselves.

Emanuel Neumann, former president of the Zionist Organization of America, stated categorically that there is a Jewish vote and Herbert B. Ehrmann, president of the American Jewish Committee, stated with no less emphasis that there is not.

Nixon and Kennedy were quick to endorse the Ehrmann statement.

The GOP candidate said "I completely share the sentiments expressed in your statement and deplore any attempts to divide Americans on a religious, racial or sectional basis."

Senator Kennedy said: "The enrollment books of both political parties prove that Americans do not stratify along religious, racial or ethical lines. Any attempt to classify Americans along these lines should be immediately repudiated and I welcome the statement by the American Jewish Committee on this matter."

## NEGRO-JEWISH POLITICAL TIES URGED

NEW YORK (P-O)—A Jewish-Negro political alliance is urged by Judd T. Teller, author and lecturer in the current issue of Midstream magazine.

Teller said such a political entente is necessary if the Jew is to sustain his political vitality in America.

Discussing the old issue of whether there is a Jewish vote—a point recently argued by former Zionist Organization of America president Emanuel Neumann and the American Jewish Committee, Teller says Jewish citizens are expected by lawmakers to speak up for Jewish causes close to their hearts and support candidates who vote for specific Jewish interests.

POLITICIANS cannot understand Jews who ask them to vote for "Jewish causes" and then deny there is a Jewish vote.

Teller, author of "Scapegoat of Revolution" and "The Kremlin, the Jews and the Middle East," warns that "we must distinguish between the electoral behavior common to Jews, and the vote of Jews on issues of common concern to the Jews as a group."

The Midstream article states that the Irish and the Jews, unlike the Negroes and Jews, start-

ed out as "equals," both were "out" and their economic aspirations did not often crisscross, let alone collide.

AT THE ballotbox there is even today no real conflict between Negro and Jew. The Jewish voter overwhelmingly supports the Negro's claim to civil liberties, Teller said.

The emergence of the African republics, Teller said, give a global cast also to the Negro's interest in foreign affairs. Thus it is precisely this area, that has been a source of friction between the Jew and other American minority groups, which holds out the greatest promise for a political entente. Israel's dynamic involvement with the new African republics may yet be an important compound in fermenting this, even as Arab agitation may try to frustrate it.

BUT THERE is evidence of a divergence between Negro and Jew, Teller said, when they enter the polling booth, notwithstanding their agreement on desegregation, the issue of most immediate concern to the American Negro. The Republican vote, although still a minority, has been gaining steadily among the Ne-

groes. The Jews, on the other hand, still vote overwhelmingly Democratic, Teller said.

The Republican party, with some notable exceptions, represents "conservatism." To the Jewish voter it symbolizes, among other things, the ultra-conservative clannish White Protestant who was responsible for the 1922 immigration restrictions based on the relative "worthiness" of the various ethnic stains, who still presides over restrictive country clubs which are among the last social barriers to the Jew, and over the big corporate wealth which, at last admitting the Jew into its scientific laboratories, still bars him from top executive posts.

EVEN AS the Jewish voter has acquired a negative image of the Republican party, Teller said, so the Negro is beginning to acquire a negative image of the Democratic party.

The Jew, Teller said, as a liberal voter, sees States' Rightism as an issue transcending the Negro's civil liberties and as equally obnoxious when applied to legislative programs affecting health, education and similar programs.

## Jews Not Rushing For Conference With Khrushchev

While the steamer carrying Soviet Premier Nikita Khrushchev to the United States churns its way through September seas there is very little churning hereabouts on the part of Jewish organizations eager to meet with him.

When Khrushchev visited America a year ago to peek at the cornstalks in Iowa and confab with President Eisenhower at Camp David, Jewish leaders engaged in a scramble to arrange a conference with Mr. K. The efforts were to no avail.

Despite many attempts made by prominent Jews to get together with the Kremlin boss on the subject of the treatment of Jews in Soviet Russia, it was a kind of a will-o-the-wisp chase. On one occasion, Aleksei I. Adzhube, Khrushchev's son-in-law, said Mr. K would be on such a tight schedule during his U.S. tour that the meeting with Jewish representatives would not be feasible.

Finally, however, Marshall McDuffie, who had met Khrushchev when McDuffie headed the UNRA operations in the Ukraine, met with Nikita as spokesman for U.S. Jewry. He talked with him for two and a half hours about the question of Jews in the Soviet Union.

As a result of this conference Khrushchev said that it should not be difficult to reach an agreement on the plight of 3,000 Jews separated from their families in Russia.

Now, with the White House and State Department determined on a solid freeze on Mr. K. and Company, most Jewish leaders do not see the impending visit as a favorable occasion for discussing with Khrushchev the

### B-G Not Coming For UN Sessions

Prime Minister Ben-Gurion will definitely not head the Israel delegation to the UN general assembly session opening Tuesday, Sept. 20, it was learned from Israel diplomatic sources.

Only the imminent prospect of high level UN talks directly involving the Middle East could induce the Israeli chief of state to change his mind, the source said.

However the likelihood of such talks was held very slim unless a drastic reversal of current western attitudes on the Middle Eastern question should occur before the Sept. 20 meeting.



KHRUSHCHEV  
... no rush

problems relating to Jews in the Soviet Union.

It is conceivable however that some contact will be made with the delegations from the smaller communist countries that contain large Jewish populations in order to discuss matters relating to the well-being of these Jewish communities.

However, even this is regarded as remote unless the climate changes. It was with this in mind that the President's Conference, representing 23 leading Jewish organizations, met in New York at press time.

There was an understanding, The POST and OPINION learned, that the session was setting up a watch-dog committee to convene the conference at any time that the climate might actually change in favor of some approach.

There seems scant hope for a get-together with the Reds now in view of the fact that a year ago, when the climate was favorable for such a meeting, efforts to effect a conference produced such meager results.

On Jan. 14, 1959, members of the American Jewish Committee met with Anastas I. Mikoyan, Deputy Premier of the Soviet Union, and asked him about reports that the Russian Government planned to recreate a Jewish state in Birobidzhan. They also told him about reports of purges of Jewish leaders, denial of religious and cultural freedom to Jews and mass transportation of Jews to undesirable sections of the Soviet Union.

Mikoyan denied all the reports, asserted there was no intention on the part of the Russian Government to send Jews to Birobidzhan or anywhere else they didn't want to go. He said reports of mistreatment of Jews in Russia were circulated by enemies of the Soviet Union and he criticized the American Jewish Committee for giving them credence.



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## New Israel Liner to Compete For Rich Atlantic Traffic

PARIS (P-O)—A modern 22,000-ton transatlantic liner to compete with the best ocean-going vessels of the world, will very likely be built here for Israel. Agreement in principal on a long term French credit for the construction of the speedy vessel, capable of carrying 1000 passengers, is believed to have been reached between finance ministers of Israel and France.

HOLIDAY GREETINGS

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## Shochtim Union Charged with Graft

Charges of union bossism and malpractice have cropped up within the union of kosher slaughterers.

Herman Rekant, unemployed as a shochet for the past ten months, assailed his former union on the grounds of alleged improper payoffs, discriminatory hiring and firing practices and the collection by top union officials of cozy sums over and above their proper vacation pay.

Rekant included Jewish community leaders and rabbis in his allegations for failing to take action.

Rekant focuses his attention on the Philadelphia area where, for the present, he asserts, the alleged malpractices are confined.

He has embarked on legal action against the Shochet-Gasos Union Local 446, Amalgamated Meat Cutters and Butcher Workers of North America, alleging violation of the Labor Management Reporting and Disclosure Act of 1959 (the Landrum-Griffith Act). He asserted the union failed to verify and disclose to its membership its annual report. His suit will be heard Sept. 15 in Federal District Court.

Rekant has brought another suit against Israel Rabinowitz, union president and Aaron Glatzer, union secretary-treasurer, alleging discriminatory hiring practices.

He is also filing an appeal with the National Labor Relations Board in Washington, claiming that the local NLRB in Philadelphia failed to investigate his charges that jobs were "bought and sold" among shochtim.

Rekant charges that Rabinowitz has been vacationing in New Jersey and at the same time has retained a non-union worker in his place who, according to Rekant, has been paying Rabinowitz \$300 per week for the job.

Rekant further charges that the union's recording secretary went off on a six-week tour of Israel and while away managed to slide a substitute worker into his post who allegedly paid him \$200 a week for the job.

Visited by Mamonides

## Nasser Will Raze Jewish Cemetery

A 1,000-year-old Jewish cemetery in Cairo, known as the Basatine Cemetery is to be razed by the Egyptian Government to make way for the construction of houses and schools for the Moslem population.

The Jewish Chronicle of London reports that the Egyptian Minister of Housing said the cemetery had been abandoned by Jews who emigrated from Egypt after the Suez crisis.

The cemetery, according to Jewish tradition, was visited by Maimonides every year on the eve of Yom Kippur. Many Chief Rabbis and members of old Jewish families such as Cattauis, the Mosseris, the Rolos, the Hararis, the Wahbas and the Sawares are buried there.

What will happen to their remains is not known. No comment has been made by the Cairo Chief Rabbinate in the absence of Rabbi Nahum, who is convalescing in Europe.

The cemetery which is located near the ancient town of Fostat (Old Cairo) where the Genizah was discovered in 1902, is the only cemetery belonging to the Cairo Jewish community.

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# Jews Aided Nazi Spy Ring In Palestine Says Eichmann

Mass murderer Eichmann has charged that Jews now holding government positions in Israel collaborated with him during the 1930s when he headed a department of the Nazi regime which spied on Jews and Jewish institutions in Palestine.

An investigation conducted by "Yediot Achronot" has established that Faivel Folkes, a former commander of the Haganah, was one of the arch collaborators.

Folkes, according to Eichmann, acted as host to the Nazi killer when the latter visited Palestine in 1937 at Folkes' invitation.

Documents of the German Secret Service, according to "Yediot Achronot", reveal correspondence between the Nazi agency and Folkes, who allegedly agreed to furnish information on:

(1) The plans of World Jewry to organize an economic boycott of Germany; (2) Plans for attacks on Nazi party leaders; (3) The progress of the Jewish community in Palestine.

In return, Folkes was promised "freedom of Jewish prisoners who were Haganah supporters" and "a personal monetary reward".

Queried by a reporter as to the truth or falsity of the allegations against him, Folkes, now an Israeli government employee, shrugged laconically and said: "Madmen are searching the archives."

When the charges were first made, Folkes threatened to sue "Yediot Achronot" for libel. However the threat was subsequently withdrawn.

A representative of the German News Service, Dr. Reichert, who lived in Jerusalem, was the coordinator of the Nazi spy organization in Palestine.

According to "Yediot Achronot" it is not yet clear whether Folkes' contact with the Nazis was directed by the Haganah or was his own private venture.

The grim revelations concerning Folkes and his fellow collaborators have been a severe shock to the Israeli government and deep concern was expressed by government officials as to just how far the cancer of Nazi collaboration might have spread.

The number of foreign correspondents who will be admitted to the trial of Adolf Eichmann which begins in Tel Aviv next March has been cut from 800 to 500 by the inter-ministerial committee.

The committee explained that the Bet Haam Hall where the

trial will take place, does not have sufficient accommodations.

Extreme security precautions are being taken to insure against attacks on Eichmann while the trial is in progress. A thick, bullet-proof wall will surround him as he sits in the prisoner's dock. All members of the public will be searched before being admitted to the courtroom.

Only one photographer from the public information office will be allowed in to take pictures which will later be distributed to

photographers for sale to the press at home and abroad.

The committee has reserved decision on a request by an American television company for permission to "shoot" the proceedings inside the hall.

Mrs. Golda Meir, foreign minister in the Israel Government, declared in a recent address at Tel Aviv that the purpose of the Eichmann trial was not to wreak vengeance but to make clear to the world the true extent of the

Nazi executioner's diabolical actions.

Many people in Israel and abroad, she said, are unaware of the colossal scale on which Eichmann operated his extermination mill.

As an example, she said that at a banquet given for delegates of the Rehovot conference, she was discussing Eichmann with an African delegate when the latter said: "I have just completed a pocketbook about Eichmann. I can't believe that all this is true. I guess it is mere propaganda."

In Prague, "Westnik," the organ of Czechoslovak Jewry, has issued a call to the Jewish communities to gather evidence against Eichmann for the Israel officials preparing for the trial.

A new film on Eichmann will be produced this year by the Geva Film Company which announced that it would be shown all over the world concurrently with the holding of the Eichmann trial in Israel.

The film will open in a con-

centration camp and end in Israel at the moment when Eichmann, standing in the prisoner's dock at Bet Haam Hall in Tel Aviv, replies "Ya" to the question: "Is your name Adolf Eichmann?"

In Jordan great curiosity prevails as to the location of Eichmann's place of imprisonment while he awaits trial. Shlome Zweigenberg, an ice cream vendor from Beersheba, who was taken prisoner by Jordanians while he was innocently trying to sell eskimo pies to the Bedouins, he was asked repeatedly "Where is Eichmann imprisoned?"

Desperate measures taken by Eichmann in an effort to erase

(Continued on Next Page)

The National Jewish Post and Opinion

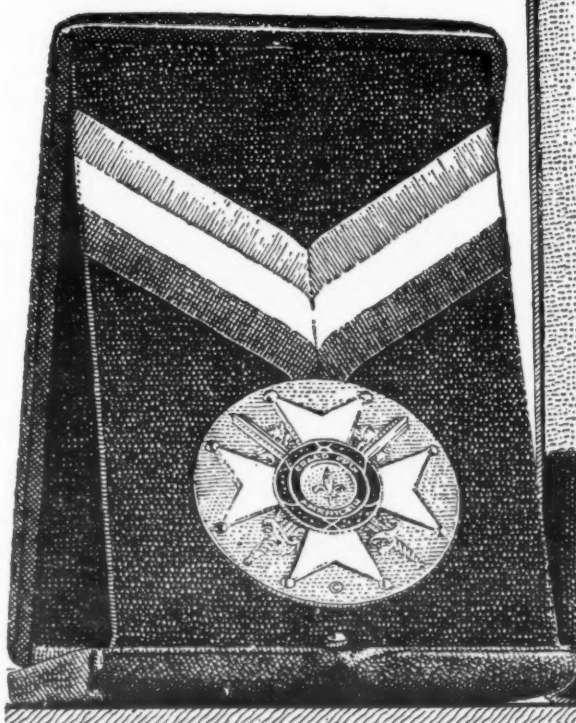
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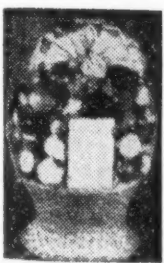
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## JEWS AIDED NAZI SPY

(Continued from Preceding Page)

all traces of his mass murder operations are described in an article in "The Day," a Yiddish daily, by S. Isban. The Nazi executioner, writes Isban, ordered Rudolf Hess, commandant at Auschwitz, to burn the bodies of his victims and scatter their ashes to the four corners of the earth.

Eichmann was a frequent visitor to Hess who writes in his diary—penned in a Polish prison—how he was ordered by Eichmann to dig up 107,000 bodies for subsequent burning.

Eichmann, according to the Hess memoirs, was constantly devising new and more efficient methods of mass murder. He ran into trouble with the German Army according to Isban who said that Eichmann's use of rail lines conflicted with the Army's need to rush reinforcements to the Russian front.

One of Eichmann's collaborators in mass murder, Alex Laak, 53, a self-confessed Nazi concentration camp aide, committed suicide last week by hanging him-

self in the garage of his home in Winnipeg, Canada. A Radio Moscow broadcast recently identified Laak as one of the team of Nazi concentration camp killers. Laak subsequently wrote to a Canadian newspaper, admitting his guilt. He then set about the business of suicide.

## Bomber of Shul Evades Trial

GADSDEN, Ala. (P.O.)—Fear of some Jewish residents of what might happen when and if Jerry Hunt, 17, who shot two Jews as they emerged from the synagogue here, was brought to trial was ended. The teenager was killed when he drove his car into a tree near here.

Hunt was accused of bombing the synagogue and then firing a shotgun on the two worshippers as they rushed forth to investigate the explosion.

There was some belief here that Hunt would not have been indicted by the grand jury which was to hear his case.

## Polish Jews Sit On Suitcases

With Jewish cultural life in Poland reportedly dying, 30,000 Polish Jews are "setting on their suitcases," awaiting an opportunity to migrate to Israel, according to Stephen Grajek, a member of the Israel-Poland Friendship Committee.

Grajek was quoted in the Jewish Chronicle, of London, as saying that when he had visited Jewish children's camps in Poland he found that neither the children nor the counselors knew Yiddish or Hebrew.

He noticed, during performances by Ida Kaminska's Yiddish Theatre, that a large part of the audience at the camp was listening to simultaneous translations into Polish.

He added, however, that the Polish Communist regime was "very liberal toward Jews" and "showed friendliness toward Israel."

Poland will send a delegation to the international conference of Jews to be held in Tel Aviv next January.

## Town with Mobile Synagogue Becomes Full-fledged Village

The spirit of a bygone age has been resurrected in the picturesque community near Spring Valley, N. Y. which was incorporated recently as New Square, the Americanized form of Skvir, the town in Russia which was the birthplace of the leader of this Chassidic sect.

Founded by Grand Rabbi Yankov Yosel Twersky, the new community evokes memories of an earlier day and Rabbi Twersky has been at pains to infuse it with the spirit of the "little shetlet" of which cantors croon with heart-warming nostalgia.

Seventy-nine families numbering 539 persons now inhabit the village's 69 Cape Cod houses scattered over 130 acres of grassy, wooded slopes.

New Square was founded in 1957 with the hope of perpetuating the flame of Yiddishkeit by means of study and joy and fiery fervor.

The best way to visit it is in the village's own private bus which sets out twice a day from Williamsburg and has come to be known as the "mobile synagogue".

The bus is very strictly segregated, a thick curtain down the center concealing the men from the women. The fathers of the

community are mostly artisans, businessmen and diamond merchants who commute daily to the city.

Every working morning the bus becomes a mobile synagogue. On the racks are stacks of prayerbooks and Bibles and prayer shawls in velvet cases. There is an Ark containing scrolls of the Law. There is never any problem about getting a minyan together, so enroute, the passengers daven shachrit and on Mondays and Thursdays they recite the prescribed passages of the Torah.

The village last week became the 12th in Rockland County, N. Y. and the first to be incorporated since 1929. The residents voted unanimously for incorporation.

An election is slated for later this month when a Mayor and four trustees will be named. Louis Mermelstein will most likely be New Square's first Mayor.

While nearly all residents are Chassidim of Rabbi Twersky, leaders of the group have emphasized that all persons will be welcome to live in New Square. The hope is expressed that no changes will be introduced which will alter the village's religious way of life.

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## Resorts and Travel...

30-Day air tour of Israel via El-Al Britannia turbo-jet. Depart New York Dec. 21. Return Jan. 23. Three day stopover in Rome. Cost \$525. Sponsor: Histadrut Ivrit of America. 120 W. 16th St., N.Y.C.

Midnight splash parties are a feature of the autumn season at the Hotel Brickman, South Fallsburg, N.Y., which will remain open through Sept. 25. Ben Wallach is director of activities at the Brickman.

Indian summer specials and the High Holy Day services Sept. 21-Oct. 1 are the highlights at Tamarack Lodge, Greenfield Park, N.Y. The autumn agenda includes beauty contests for married women and teenagers, cocktail parties, Broadway revues and free group tennis, golf and dancing lessons.

A new steamship service for visitors coming to Israel via Italy or Greece has been started by the Ionian Steamship Navigation Company. The S.S. Adrias sails every Sunday from Brindisi to Haifa via Piraeus - Rhodes - Limassol, reaching Israel Wednesday afternoon. One-way fares start at \$50.

M. Ben-Ari has been named deputy managing director at El Al's head office in Tel Aviv. He replaces the late Dr. A. Rwy-kind.

Persons desiring to vacation at a kibbutz may now enjoy the facilities of a guest house opened by the Sea of Galilee, near Tabgha and operated by the collective settlement of Ginosar. The hotel accommodates 40 persons. Arrangements can be made through any Israel Government Tourist office in Israel.

Freighter tours to Africa on cargo ships of American Israeli Shipping Co., 42 Broadway, N.Y.C. Visiting Freetown, Sierra Leone, Monrovia, Accra, Liberia, Takaradi, Lagos, Ghana and Douala. One way fares range from \$250 to \$375. Sailing dates irregular.

"From Bar Mitzva to Bar Mitzva" Pilgrimages of 13-year-old children to Israel in summer of 1961. Sponsored by Departments of Education and Culture of American Zionist Council and of the Jewish Agency in Jerusalem. Pilgrimage Committee at 515 Park Ave., N.Y.C.

The Galei Kinnereth hotel at Tiberias, Israel, will be closed until October for remodeling and expansion.

Tourists can enjoy the finest Hebrew plays in English being presented by young actors from Los Angeles, London and New York on Wednesdays and Thursdays at the ZOA House in Tel Aviv and the Accadia hotel on Friday nights. Tickets are available at the leading hotels or the Israel Govern-

ment Tourist Office, 7 Mendele St., Tel Aviv.

Viewing the latest Paris styles will be enjoyed by fashion conscious patrons of Air France. From Oct. 1 through Dec. 31 French Couture Cardes will be available to Air France first class lady passengers entitling them to a free visit to any or all of 23 leading Paris fashion establishments.

A novel car-parking service for out-of-town and suburban cruise passengers is now available to holders of an American Express credit card. The service is operated by Louis Wasserman, owner of the Oil Market Garage, 166 Perry St., N.Y.C., who has made a unique specialty of calling for and delivering autos at all city piers and air terminals. Seven-day parking is \$12; one month \$40.

An advantage of off-season travel is the husband-and-wife package plan offered by airlines. Air France announces that starting Oct. 1 husbands paying the normal fare on transatlantic planes may bring their wives along for \$150 less than the statutory fare. This offer will continue in effect through March 31.

## BOOKS

### BRITISH COLONEL SO STRONGLY ZIONIST HE CHALLENGED EVEN LORD BALFOUR

MIDDLE EAST DIARY, by Richard Meinertzhagen, \$7.50 (Yoseloff).

One of the best friends of Israel and Zion during this century is a British colonel, an octogenarian of remote Danish descent who was often designated a Jew by his would-be detractors. Early



Burstein

in the century he decided that Jewish nationhood was merited and inevitable; these annotated excerpts from his diaries, 1917-1956, show his continued favor of Jewish ideals and hopes, his contempt for high-placed English schemers and deceivers and the treacherous Arabs, and his occasional personal participation in fighting Arabs to the death.

He served with Lord Allenby and the peace delegation, was chief political officer in the Holy Land, and British military adviser on the Middle East. The colonel even remonstrated with

Balfour, on the ground that the Declaration was not sufficiently specific and protective.

A close friend of Weizmann and other important Zionists, he also influenced such men as Frankfurter, Lawrence, Allenby, and "Winston" (Churchill), and entered into colloquies or correspondence with these and virtually all their compeers.

He called the turn on Egypt and all the Arabs. Let us quote: "Zionism . . . is no longer an experiment but a living fact and the greatest achievement of the war" (184); "Opposition to Zionism has come from men of small calibre, the second-rates" (245); "I find that my diary is a great safety valve; I sometimes feel like having a hysterical explosion when I think of the ineptitude of the United Nations and the deplorable example they are setting" (323).

The writer regrets not having shot Hitler and Ribbentrop when he had the opportunity. Fascinating reading of great historical importance, recommended to every good Jew and Zionist who remembers Suez.

THE STOR YOF THE ALEPH BETH, by David Diringer, \$3.95 (Yoseloff).

Dr. Diringer is the famed author of distinguished works on language, epigraphy, the printed and illuminated books. His book on the aleph-beth, which he finds derived from a north Semitic source, demonstrates how the Hebrew alphabet has left its imprint on all Western alphabets. The work is embellished with plates and letter charts.

Chapters on writing and its development are followed by studies of all the cursive and square scripts in Hebrew history, documented, and with comments on vocalization, pronunciation, and cognate matters. He ends with a plea for typographical reform of the Hebrew alphabet.

A work of supreme value and interest to all scholars, not alone to those concerned with Semitics.

ABRAHAM BURSTEIN

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*"Give me your tired, your poor.."*

Emma Lazarus was a well-brought-up, sheltered young lady who had been educated by private tutors.

Only the world of letters touched her. While still a young woman she had established herself as a poetess of great promise. She moved in the society of intellectuals. Ralph Waldo Emerson was a guide and friend.

But the limited world of Emma Lazarus was to change abruptly one day in 1881. A friend took her to visit Ward's Island in New York Harbor where refugees from the Polish and Russian pogroms, ragged, bewildered, and friendless, were landing.

From that day forward Emma Lazarus was a different woman. She became a fighter against discrimination and persecution. Wherever there was an audience that would listen to her or a paper that would publish her, Emma Lazarus spoke out against the heartless persecution of people everywhere.

It was on the occasion of a fund-raising for a pedestal for the new Statue of Liberty that she wrote the words that still ring out as clearly today as a call from a shofar.

*"Give me your tired, your poor,  
Your huddled masses yearning to breathe free.  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!"*



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### Brandeis Pulls Plum In Mendes France

WALTHAM, Mass. (P-O) — Another plum by Brandeis U. planners is the announced scheduled series of six talks by former French Premier Pierre Mendes France before fund-raising affairs for the Jewish-sponsored university. Under Brandeis auspices, Mendes France will also lecture at Harvard and Amherst and the University of Mexico. His Brandeis appearances will be in Westport, Conn., Massachusetts' north shore, Los Angeles, Detroit, and two other still-unnamed cities.



## ★ APPOINTMENTS ★

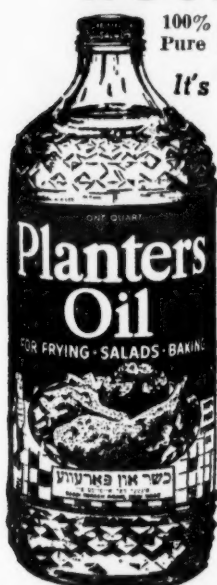
Miss Edith Brodsky, journalist and publicist, has been appointed editor of "Keeping Posted", national news and feature magazine for Jewish teenagers sponsored by the Reform Movement . . . Rabbi Morris M. Goldberg, formerly of Congregation Shaare

Zedek in Manhattan, was installed as spiritual leader of the Hewlett-East Rockaway Jewish Center, East Rockaway, N. Y. on Sept. 11. . . . Rabbi Aaron Decter of Philadelphia has been appointed special assistant to the executive director of the National Committee for Labor Israel in New York. Rabbi Decter has also been named director of Histadrut Associates. . . . Dr. Irwin Oder, a lecturer in political science at Hunter College, has been appointed assistant to the dean of Hebrew Union College-Jewish Institute of Religion in New York. . . . Abraham Bor-man, of Detroit, chairman of the board of directors of Food Fair Markets, has been elected to the board of trustees of Yeshiva University. . . . Dr. Joseph A. Fishman, associate professor of human relations and psychology and director of research, at the A. M. Greenfield Center for Human Relations, at the University of Pennsylvania, has been appointed dean of the Yeshiva University graduate school of education. . . . Dr. Abraham J. Tannenbaum, New York State Coordinator of Education for the Gifted, at Albany, has been named assistant dean of Yeshiva. . . . Rabbi Paul M. Steinberg has been appointed executive dean of the New York School of Hebrew Union College-Jewish In-

stitute of Religion. Rabbi Steinberg, a graduate of HUC-JIR, has served as dean of the College-Institute school of education and sacred music. . . . Three other alumni have been appointed to the HUC-JIR faculty in Cincinnati. They are: Dr. Martin A. Cohen, instructor in Jewish History and assistant dean of the rabbinic school; Dr. Stanley F. Chyet, instructor in American Jewish history and assistant to the director of the American Jewish Archives; Dr. Joseph Gutman, instructor in Jewish art and curator of the Jewish Museum. . . . A. Ray Levin, formerly director of youth and young adult activities of the Federation of Jewish Agencies of Greater Philadelphia, has been appointed northwestern area representative of the American Zionist Council. . . . Ralph L. Vallant, former campaign director of the American Fund for Israel Institutions, has been named director of the Greater New York campaign of the American Friends of the Hebrew University. . . . Rabbi Marshall T. Meyer, who has been serving as assistant to Rabbi Guillermo Schlesinger of Congregation Israelita de la Republica Argentina in Buenos Aires, has been named director of the newly opened Latin American office of the World Council of Syna-

Leshonah Tovah

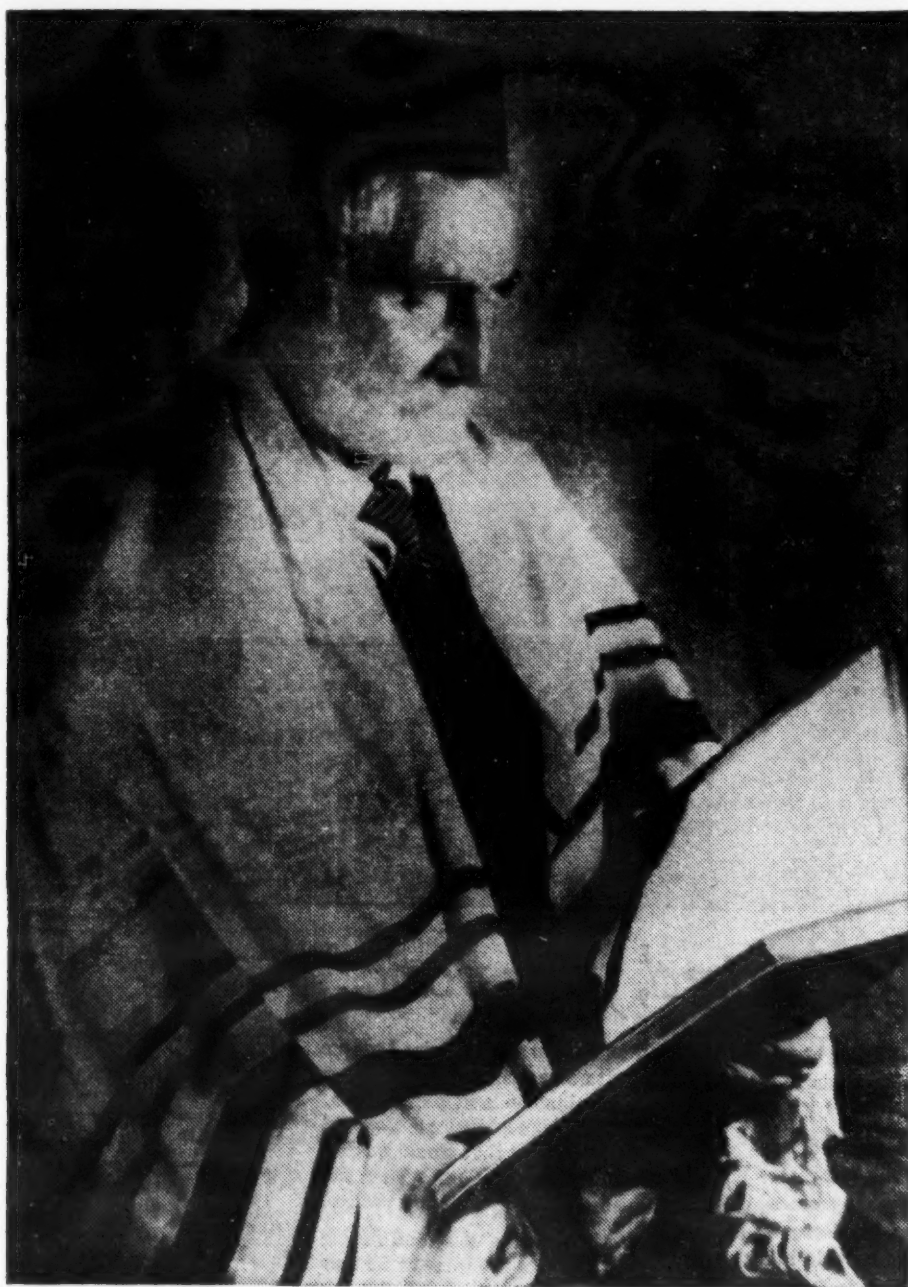
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*Psalms CXXII:7*

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### 17th Floor Nite Club New Hotel Feature

TEL AVIV (P.O.)—A 17-storey luxury hotel, to be called the Appolonia, will be constructed by a group of Israel and American investors at Herzliya beach, just north of here. The Appolonia, air-conditioned throughout, will have 140 rooms. A night club on the 17th floor and a yacht club are among the features planned for the hostelry.

gogues in the Argentine capital. . . . Dr. Max Horkheimer, until recently rector of the Johann Wolfgang Goethe University in Frankfurt, has been appointed consultant to the American Jewish Committee.

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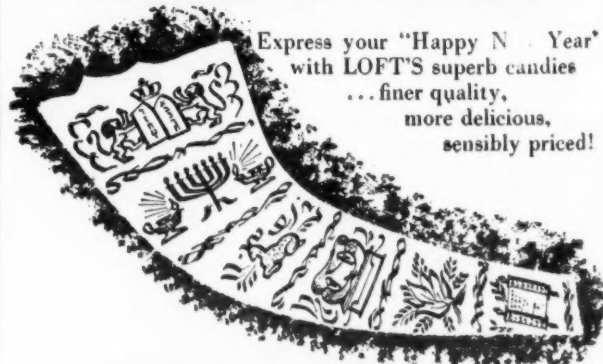


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# Synagogue & School management

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## Three Ways For Congregations To Conduct Study Of Needs And Activities

By MYRON SCHOEN

With increasing frequency we find that synagogues are undertaking periodic self-analysis to find the answer to their problems whether financial, in the realm of education or in the area of attendance at worship services. This is an encouraging development, since it indicates that congregations are not complacent and recognize that there is always room for improvement in their many faceted programs. It further indicates that there is less of the attitude that no matter what you do or try, things won't improve very much.



Schoen

There have been three basic approaches utilized by synagogues in undertaking this self-analysis. The first and most common is for the board of the synagogue to create a special committee of select individuals representing all aspects of the temple program, from the nursery school to the golden age club. This committee is generally empowered to investigate and probe; to discuss at plenary sessions as well as conduct private meetings with active workers in the temple program and the staff of the synagogue.

At the conclusion of three months to a year, the committee renders a report to the synagogue board which includes its recommendations. The synagogue board then is left with the decision as to how and when to implement these recommendations.

THE SECOND method of self-appraisal also involves the creation of a special committee, granting them the power to devise and distribute a questionnaire to all members of the congregation. This survey attempts to gauge the reaction of the membership to the various as-

pects of the temple program and to elicit their recommendations for changes and improvements.

At the conclusion of the survey, the results are tabulated and analysed by the committee and a report is rendered to the board for its considered action.

The third and less frequent approach is for the synagogue board to engage the services or to secure the volunteer services of a research organization or an experienced social scientist to devise the method and forms for the self-analysis and to undertake the evaluation of the results and the submission of concrete recommendations.

ON THE POSITIVE side of this approach is the fact that you have the opportunity to get an application of the latest social science techniques and a fresh unprejudiced approach to the synagogue's problems. On the negative side one may question whether a relative stranger to the synagogue can really gauge the feelings of the membership and if an expenditure of synagogue funds are involved you may find people asking for a quid pro quo or "Was it worth it?"

It is not possible to draw any conclusions as to which approach is best for all synagogues. One of three avenues may be better suited for one temple and fail completely in another. However, a word of caution is in order in connection with the use of mail surveys or questionnaires — how effective is a self-administered questionnaire sent via the mails? How does it compare in effectiveness with a face-to-face interview with a well oriented or trained interviewer?

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who initiated a self-administered type of survey for a synagogue states . . . "in dealing with a sample of respondents as well-educated and as capable of self-expression as this particular sample, it is very doubtful that the quality of the data would have been improved in any way by a method other than the self-administration of the questionnaire." The validity of this conclusion is challenged by the experience of a synagogue that sent a questionnaire to families that resigned soon after their children were bar mitzva or confirmed. In each instance the parents had responded with a statement to the effect that their children were no longer interested in the synagogue.

This unanimous response could only mean that the synagogue did not have an adequate program for its teenagers and this prompted them to ask a prominent social scientist who was active in the congregation to investigate. Trained in the area of research, the social scientist im-

mediately organized a team of young interviewers to visit the homes of these very families and ask the same questions of all members of the family — dad, mother, sister and brother.

SISTER AND brother, in most instances stated they enjoyed their synagogue activities but mom and dad didn't seem to be happy. Mom said she found some aspects of temple life to her liking but dad seemed bored. Dad said he realized the importance of their affiliation and didn't mind footing the bill but mom and the kids weren't enthusiastic.

The conclusion of this small sampling of membership atti-

tudes by a face-to-face interview with each member of the family led this synagogue to an appreciation that one of their major tasks was to devise ways and means of integrating and activating every member of every family.

With all its weaknesses and hazards, a synagogue survey or self-analysis is a desirable undertaking but one that should be well organized, carefully staffed and its conclusions and statistics weighed very carefully.

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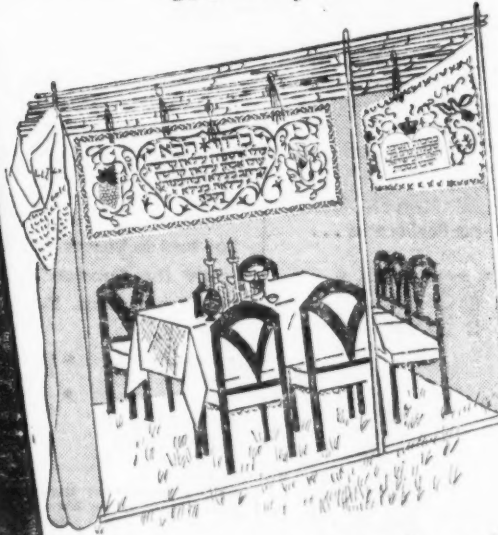
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WHAT FOODS THESE MORSELS BE

## PREPARE IN ADVANCE FOR THE UNEXPECTED ROSH HASHANA GUEST

By SARAH LIEBER

By this time, I hope, everyone's house cleaning has been done. The shopping for yomtov clothes almost finished. This is the time to plan holiday menus and leave the order with the butcher, fish store and grocery clerk.



Sarah of easily served delicacies on

hand. Have you ever tried freezing tzimimis? It's very good. Other maicholim lend themselves to storing.

In this busy week before Rosh Hashana, try preparing larger amounts of favorite dishes, and freezing some for later use. Be sure the food is cold before storing in the freezing compartment. Also, wrap and seal according to directions. There are some excellent aluminum foil rigid containers, and good plastic freezer storage utensils. They are inexpensive and can be reused.

### SWEET POTATO AND PRUNES TZIMMIS

1½ lbs. prunes, soaked in water

2 tbsps. fat  
3 lbs. brisket of beef  
2 onions, diced  
12 tps. salt  
pepper to taste  
3 large sweet potatoes, peeled and quartered  
3 carrots, scraped and cut into 1 inch pieces  
½ cup honey  
2 cloves

½ tsp. cinnamon, optional  
Melt the fat in a heavy pan or Dutch oven. Cut the beef into pieces and brown in the fat along with the onions. Sprinkle with salt and pepper. Cover and cook over low heat 1 hour. Add the prunes with the water in which they have been soaked and all remaining ingredients. Replace cover and cook over lowest heat 2 hours. Shake the pot from time to time to prevent sticking. Serves six to eight.

### PRUNE AND RICE TZIMMIS

2 lbs. brisket or short ribs of beef  
1 onion  
½ lb. prunes, rinsed and drained  
1 cup long grain rice  
1 tsp. salt  
¼ tsp. cinnamon  
1 tsp. grated lemon rind  
2 tbsps. lemon juice water

Braise the meat until nicely browned on all sides and add the remaining ingredients in the order listed. Cover with cold water and cook, covered for 30 minutes over moderate heat. Uncover and add more boiling water if necessary to prevent sticking. Shake the pot gently but do not stir. Cook over lowest heat 1 hour or until meat is tender. Turn the mixture into a casserole and bake 25 minutes at 350 degrees or until all the liquid is absorbed and the tzimimis is nicely browned on top. Serves four to six.

### QUICK TZIMMIS

1 large can sweet potatoes  
1 medium can cooked prunes  
1 small can carrots  
¼ cup honey  
¼ cup orange juice  
3 tbsps. fat or butter  
Melt the fat in a baking dish. Blend the orange juice and honey. Arrange sweet potato pieces and carrots in the casserole. Distribute prunes to form a design. Pour liquid mixture over all. Bake 30 minutes at 350 degrees. A quick and delicious side dish.

### NOODLE KUGEL

8 oz. broad noodles, cooked as directed on the package  
3 eggs  
4 tbsps. sugar  
¼ tsp. cinnamon  
4 tbsps. dry cracker or bread crumbs  
½ cup chopped blanched almonds  
½ cup raisins  
½ tsp. grated lemon rind  
1 tbsps. lemon juice  
4 tbsps. melted fat, oil or shortening

Drain the noodles well after cooking according to package directions. Beat the eggs and sugar together until thick and light in color. Add cinnamon and crumbs. Pour over noodles and toss lightly with a fork to coat all noodles. Add other ingredients. Pour into a well greased ring pan or casserole. Sprinkle additional crumbs on top. Set pan in a baking pan half filled with water. Bake 45 minutes at 400 degrees. Remove from water pan and brown in oven for about 10 minutes. May be served as a side dish or dessert with or without fruit sauce. Serves eight.

### LEKAH

6 eggs  
1 cup sugar  
1 cup honey  
2 tbsps. oil or melted shortening  
3½ cups sifted flour  
1½ tps. baking powder  
1 tsp. baking soda  
½ tsp. salt  
1 tsp. cinnamon  
½ tsp. ginger

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¼ tsp. nutmeg  
dash of cloves  
½ cup chopped nuts  
¼ cup finely cut citron  
2 tbsps. brandy

Beat eggs and add sugar gradually until light and thick. Add honey and shortening. Blend well. Sift all dry ingredients together. Add fruits and nuts and stir into creamed mixture. Add brandy. Turn into a well greased and paper lined pan 9x12x2 inches. Bake in preheated oven at 300 degrees for 1 hour or until a toothpick inserted in the center comes out clean. Invert over a rack to cool before removing from pan. Cut into squares to serve. Frosting may be added if desired. Nuts and candied cherries may be used as garnish.

### A WORD TO THE WIVES

Greeting cards which are an American Jewish custom, are a very pleasant way of wishing our friends well.

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## A NEW YEAR FEATURE

# The World's Greatest Textbook May Make World's Greatest Youngsters

By ANITA ENGLE

It isn't hard to discover that most people who write about Sabras — Israeli youngsters — have a strong partisan belief that they are different from all other youngsters. Not only just different, but — because of their phenomenal national feats — better as well.

AS A MATTER of fact, Israeli youngsters are different from young people everywhere else in the world. Not because they're braver, more independent or more patriotic. It would be hard to prove that the young people of other countries would not behave as the Israeli youth have done, under the same circumstances.

What makes them a unique, and rather special product in today's world is due to one thing. That is their study of the Bible. The Bible is taught in every school in the country as a subject. Israeli children begin their study officially from Grade 2, and they continue until they leave high school. The Bible is the book from which they learn the history of their people and their land, and it is the book from which they learn much of their literature. Thus nothing foreign is imposed on them. It is a living part of their language and their country.

MY CHILDREN were brought up in the lovely village of Kiryat Amal in Lower Galilee. Mt. Car-

mel stretched across the sky line, in full view, the high point from which the Prophet Elijah called down fire to confound the false prophets of Baal.

All around us were the remnants of the oak forests of Biblical times. This is a special oak, called the Holy Oak, and it has varieties of enchanting acorns. I kept looking in the Bible for some reference to this oak. At last I was thrilled to find that Absalom was killed when he took shelter in an oak forest. If you remember, his long hair got caught up in the branches. This was in the mountains of Ephraim. The mountains of Ephraim were not far from where we lived, and

(Continued on Next Page)

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## A NEW YEAR FEATURE

## TEXTBOOK FOR ISRAEL YOUNGSTERS IS WITHOUT PEER, YOU'LL AGREE

(Cont. From Preceding Page) these special oaks also grew there.

THAT WAS enough for me. I used to show all our visitors these fascinating acorns, and tell them

my wonderful discovery. One day my boys were in the room when I was telling this story to a visitor from abroad. David, my youngest, who was eight years old then, suddenly piped up and

said, "Why that's not true, Mummy!"

We produced our English-Hebrew Bible, and we found that we were both right. According to the English version, the tree that

Absalom got caught in was oak. Oak in Hebrew is "alon." According to the Hebrew text, which is, of course, the original version, the tree was an "aylah."

"But what's an ayla?" I asked.

"I'LL SHOW you," said David, and off he ran to the woods at the back of the house. He came running back with a spicy smelling branch of a tree which I knew very well by sight, but had never heard it called by name. We looked up it's English name in the dictionary. The tree that poor Absalom got caught in was not the oak, but the terebinth tree. That is the same tree that Saul, the first king of Israel, sat under when he held his court. And here it was, growing in our back yard, just like any ordinary tree!

It is not surprising to find youngsters in elementary schools in Israel who are more at home in the Bible than many people who have sweated to get University degrees in the subject in other countries. "Gingy," a 19-year-old private in the Engineering Corps is an example.

GINGY WAS one of the volunteers who took part in the famous expedition to the Judean Desert when Prof. Yadin found the Bar Kochba letters. This stinky, red-headed little chap showed such phenomenal strength in shifting boulders about in the cave, they nicknamed him "The Human Bulldozer." When they found the first scrap of parchment scroll with a few words written on it in ancient Hebrew. Prof. Yadin hadn't time to whip out his concordance, to check its source, when Gingy

called out "Psalms," another youth called out "Number 15," and both of them recited the missing passages to the end.

I met Gingy at a reception given by the President and Mrs. Ben-Zvi in honor of the expedition. He was about 5 feet, 5 inches tall. His arms were like the thighs of a steer. Although he had come from North Africa as a child, with his flaming red hair, broad, freckled face, and good natured smile, he looked like an Irish navvy.

DOES THEIR study of the Bible make Israeli children any more religious, or even better behaved? It's rather hard to say. But studying at the font of the world's ethics cannot help but leave some impression, although I must admit it was more noticeable in my boys during their early years at school.

On the last day of school before Yom Kippur, my seven-year-old Jonathan came home and said to me: "Our teacher told us that we must ask pardon of everyone we hurt or caused trouble to in this last year. We asked her pardon for being so noisy. She asked our pardon for being cranky with us, and the boy who threw me down last week and cut my leg came up and asked me to pardon him."

UP TILL then, Jonathan hadn't been able to get a sympathetic word out of the boy, even by displaying an imposing Kupath Holim bandage.

Then Jonathan asked my pardon for various misdemeanors. I asked his, we exchanged kisses, there was a one-way transfer of chocolate, and we both felt well on the way to a happy New Year.

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A NEW YEAR FEATURE

# Might Not Be Bad If It Were Rosh Kippur, Yom Hashanah

By Rabbi SAMUEL M. SILVER  
Sometimes an error can illuminate a situation more vividly than an accurate statement.

For example, think of the import of that famous typographical mistake by which the United Nations was once rendered "Untied Nations." People who saw the misprint were prone to say, "Yes, the nations are untied. When will they finally be united?"

SOMETIMES the eloquent error is a stumble into an idiom. For example, they tell the story of the youngster whose mother pleaded with him to behave properly. "I'll be good for a quarter," bargained the boy, and, according to this tale, the mother replied, "Why don't you be like your father and be good for nothing?"

In a sense, the High Holy Days urge us to be "good for nothing." Other holidays are associated with some event or some individual. On Lincoln's Birthday we feel the tug to be virtuous because Lincoln was. On Purim and Chanukah we are inspired to be brave because of what Esther and Mattathias did for us and our faith. On Sukkos, Passover and Shavuot the majestic figure of the Great Liberator appears, almost subliminally, appealing to be "good for Moses."

BUT ON THE High Holy Days

we are importuned to be "good for nothing." Be righteous not as a result of the stimulation of some stirring episode or personage, but for the sake of righteousness itself, the satisfaction which comes from being properly attuned to the divinity within us. Like comment of the mother in the story who asked the child to be "good for nothing," so another lapse which once actually happened opens up new insights with regard to the meaning of the High Holy Days.

In a small town a weekly newspaper told its readers, as all newspapers do these days, about the Holy Days. But when the article appeared, there was a

lamentable verbal mix-up, and the paper announced that the ten days of penitence began with "Rosh Kippur" and ended with "Yom Hashanah."

AFTER THE first chuckle, one can examine this mistake with a certain degree of spiritual profit, and scrutiny will spur some interesting observations.

Rosh Kippur would be trans-

lated, "Beginning of Atonement." And that might make a good name for the observance at that. Actually Yom Kippur for many people, is the only time for indulging in remorse in depth. True, Yom Kippur is an important day, and it is commendable that it is observed by the masses,

(Continued on Next Page)

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## A NEW YEAR FEATURE

# Rosh Kippur and Yom Hashanah Mixed Up, But Message Could Be Significant

(Continued from Preceding Page)

who flock to their pews for prayer and song. But we do not really carry out the mandate of Judaism if we confine our admission of fault and failing to that one day. It is too much to load on one worship experience. The mistake, Rosh Kippur, can remind us, therefore, that properly Judaism pleads with us merely to make Yom Kippur rosh kippur, the beginning of the process of acknowledging our misdeeds, the commencement of the chain reaction of reflection on our deficiencies, self-chastisement for our shortcomings, and determination to elevate the level of our behavior.

And what thoughts are suggested by the typographical er-

ror (we almost wrote typographical terror), Yom Hashanah? In Hebrew that would mean, "The Day of the Year." Alas, it is all too true that for multitudes the High Holy Day session is the day for worship, frequently the only day. So Yom Hashanah has a sardonic note to it. The mistake seems to chide us, as though it were asking, Do you really think that the obligations of Judaism can be discharged in a single sitting? Do you cold-bloodedly expect to disregard and abandon your faith for the entire year? Do you think you can cram into one period of introspection the work needed for year-round moral rehabilitation? Indeed, for many people Rosh Hashanah is virtually "Yom Hashanah" the

one occasion during the entire year when they come to grips with themselves, their progress in life, their conscience, and their Maker. For so many events we prepare at great lengths. Think of what we do to get ready for a dinner party, a birthday party, a trip. And yet for a reunion with our Creator, for the journey towards His spirit, we often do little during the course of the year in the way of proper preparation. We save it all for the one time of the year.

Wisdom, they say, often emerges from the tongues of children. Oddly enough, light can also be shed occasionally by ships of the tongue. Perhaps those we have examined will save us from serious slips on the path of life.

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## A NEW YEAR FEATURE

## Morocco Cracks Down on Its Jews More Than Ever

"From now on the Jews of Morocco will discard their traditional headgear — by which they were recognizable — and will wear the same headdress as their Moslem fellow-countrymen."

It is reported that the Government of Morocco has issued new regulations concerning its Jews. Perhaps the most surprising is the one which forbids them to use their traditional black felt cap and requires them to wear, instead, the same headgear as their Moslem fellow-countrymen.

Some see in this one more measure to restrict public liberty; some a move to humiliate its Jews; others, on the contrary, a means to abolish differences between the various elements of the population. The truth contains something of all three interpretations.

Fully to understand the effects of the new prescription, it is necessary to recall the circumstances under which the Jews came originally to wear a special headdress. This leads us to a

survey of the history of the costume of Moroccan Jewry.

The oriental imprint of ancient Carthage on the populations of North Africa, their manners and their costumes, is still marked. The "burnous" for example, which is so widely worn, was brought to that part of the world by the Phoenician colonists. Generally of wool, it can be compared to the outer garments worn in olden times in the Middle Eastern countries by, among others, the Hebrews. A great historian notes that, besides the "burnous," the Carthaginians wore a long unbelted tunic, and a skull cap. This, with only slight differences, is the traditional garb of the Jews in Morocco today.

IT IS KNOWN that the Jews had spread to North Africa even before the Christian era. It was, however, only during part of the Roman period of Carthage that they had to dress otherwise than the rest of the inhabitants. In the streets, the men had to be naked down to the waist.

Conquering Islam, in the 8th

century, did not bring about many great changes in the way of living and habits of the North African peoples. The rapid disappearance of Roman civilization from the region shows how very lightly it lay over the oriental stratum deposited by Carthage.

The Arab conquest, then, did not introduce any change in dress. The edict promulgated in the East by the Caliph Omar, compelling Jews and Christians to don a garment of specific colour, did not affect North Africa. Nor was a similar ukase of Caliph of Baghdad followed there. It is not until the 12th century, when the Almohad dynasty seized power in Morocco, that any great changes are seen. Unhappily for the Jews, this dynasty, fiercely fanatical and particularly intolerant, ruled for almost a century and a half over all the northern part of Africa and a large sector of Spain.

IN THE FIRST wild enthusiasm of their victories, the Almohad Sultans decided that no religion could coexist with their own

in the countries they governed. Their savage tyranny and many massacres allowed the Jews no alternative other than conversion, death or flight.

This was the time when Maimonides was at Fez, and the great philosopher, like many

other Jews, was obliged to live outwardly as a Moslem until he could flee to a more hospitable country. But Judaism was resilient. After fifty years, the Almohads had reluctantly to recognize the loyalty of the Jews.

(Continued on Next Page)

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40 years of experience all over the world as  
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Established 1923  
Complete carpet service on location  
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We buy and sell all types of Vinyl  
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Auto fender and body repairing and  
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Holiday Greetings

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Complete Collision Work  
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"The Finest Food and  
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Open 8 a.m. to 4 a.m.

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Conklin St.  
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 253 E. 62nd St., New York City  
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 Dramatic Interiors  
 Designed for the individual residence  
 By Appointment Only.

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 Beautiful Permanent, \$8.50  
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 SHOES FOR THE ENTIRE FAMILY  
 Specializing in  
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**Happy Holiday**  
**MEL and BERT**  
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**SHOPPING CART**  
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 Local and Long Distance Moving

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**Greenwood Farms**  
 Highest Quality Milk and  
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 Call TYrone 2-4500  
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 Auto fender and body repair.  
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 Ask for Cliff Allen.

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 Air Conditioned Cadillacs  
 Limousines - Chauffeured  
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 All Occasions by Hour, Day,  
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 Plate Embossing — Addressing  
 Prompt Pick Up and Delivery

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**Rex Detective Agency**  
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 Terrific service, come in anytime  
 Happy to serve you.

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 Delicatessen and cold cuts, smoked  
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**WE DELIVER**

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 Oil paintings by French and American  
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 Small and Large — Highest Prices Paid

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 Cut Flowers For All Occasions  
 SPECIALISTS in ARTISTIC Arrangements  
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 NEW YORK, N. Y.  
 Dependable Repairs On  
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 for More Than 25 Years

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 To My Pupils and Friends  
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 139 Court St., Brooklyn, N. Y.  
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 Constructors of fine concert guitars.  
 Repairs on guitars and made to order

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 • Exchanged and Repaired  
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 Come in and ask for JOE or JACK

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 Formerly Rheingold Delicatessen  
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 All kinds of sandwiches.

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 Auto Repairs on all types cars.  
 Terrific Service—Come in Any Time  
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 Fine Dry Cleaning  
 Prompt Pick Up and Delivery  
 "Try Our Superb Service"

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 Open Every Sunday  
 Free Delivery

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 7th Ave. at 20th St.  
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 Your one stop service center  
 Repairs — Lubrication  
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 Open 6 a.m. to 12 Mid. daily  
 Free Road Service To Our Patrons  
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**Happy Holiday**  
**Shields & Co.**  
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 Established 1923  
**MEMBERS:**  
 New York Stock Exchange  
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 Completely Integrated Financial  
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 Telephone Quotations  
 66 Church Street  
 White Plains, N. Y.  
 WH 6-1900

## A NEW YEAR FEATURE

### 1790 WAS A TURNING POINT IN SAGA OF MOROCCO JEWS

(Continued from Preceding Page)

to the creed of their forefathers and to accept the fact of their existence. Such an admission could only fan the hatred of proud fanatics. At the same time, they realized that to destroy the Jews would have greatly harmed the economy of the Empire and left a void in its Treasury. One thing they could do: they had to let the Jews live, but they could belittle them. They sought ways of ridiculing them and bringing them into contempt. Consequently, the Jews were made, by edict, to wear blue tunics with awkward wide and elongated sleeves an dcaps — also blue — that had to cover all the head and ears, so that they looked like pack-saddles. But the edict was shortlived.

Some ten years after its promulgation, they were allowed, after repeated pleas, to wear the same clothes and turbans as the rest. The colour, however, had to be yellow throughout. After a while, they could sport any colour they chose, provided they added a piece of yellow material as a distinctive sign on the head or at the neck. This cloth was called "sikla," and the edict in respect of it remained in force until the end of the 13th century, when, once more, Jews were permitted to attire themselves like their fellow-citizens in all respects.

NO EXACT information can

be found as to when the Jews in the towns began wearing black clothes. Perhaps the Jews of Spain and Portugal who came to Morocco at the beginning of the 16th century transplanted the fashion with them. But at the end of the 18th century it became an obligation.

To commemorate his victory over the Spaniards at Larache in 1689, the famous Sultan Moulay Ismael required his subjects to wear only slippers of yellow hue. Black ones were expressly forbidden, except to the Jews. These, who usually wore black, mauve or brown, were not under compulsion to wear yellow. A priest, in Morocco on a mission for the release of Christian prisoners, describes the headgear of the Jews at that time. He writes: "The cap they wear is generally black, with a small button at the top; it is different from the one the Morrs wear, which is red..." Another traveller says that the Jews wear a black cap and black pumps or mules. This colour was for men only, the women preferring bright colours such as green or scarlet; it is easy to see Spanish influence in their choice.

**JEWS IN THE MOUNTAINS**  
 never wore black clothes, but dressed in the manner of the Berbers among whom they lived. It was perhaps primarily to distinguish themselves from these cor-religionists that the descend-

(Continued on Next Page)

## Season Greetings

**Happy Holiday**  
 To My Friends and Customers  
**HOTEL WOLCOTT**  
 4 W. 31 St. LA 4-7800  
 Special Tourist Rates

**Holiday Greetings**  
**Borna & Sons, Inc.**  
 HOWARD & EDWARD BORNA  
 Electrical Contractors  
 Wiring for Light and Power  
 241 Main Street  
 Tottenville, Staten Island  
 YU. 4-2329

**HOLIDAY GREETINGS**  
 To Our Friends and Customers  
**Fred's Auto Repair**  
 149-15 Queens, N. Y.  
 all type cars.  
 Come in any time.  
 We serve you.

**GREETINGS FROM**  
**DIXIE HOTEL**  
 43rd St. W. of B'dway  
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 700 Newly Decorated Rooms  
 Each with Giant 21" TV,  
 Private Bath and Radio  
 Many Air Conditioned  
 VISIT THE FAMOUS  
 PLANTATION LOUNGE

**Happy Holiday From**  
**TRIO GARAGE**  
 358 Grand Concourse  
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 Trio is tops for Mercury and  
 Comets, and Used Cars  
 Clearance Bargains  
 Authorized  
 "Mercury, Comet Dealer"  
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**Bay Ridge Iron Works**  
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 824 64th St., Brooklyn, N. Y.  
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 • Gates • Fences • Guards  
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**Dinkel Motors**  
 67 Grant St., Staten Island, N.Y.  
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 Auto repairing on all type cars.  
 Terrific service. Come in any time.  
 Ask for Charles.

**Happy Holiday**  
**BETTY - JOE**  
**HAIRSTYLISTS**  
 Parkchester Area  
 Personalized Hair Styling  
 We can improve badly-colored  
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 Permanent Waves—Frosting—Tipping  
 Top Notch Operators  
 TY 2-9919 — Parkchester, N. Y.  
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**Herm-Al Gulf Service Station**  
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**BAyside 9-9477**  
 Under new and better management  
 • Brakes • Lights • Steering  
 • Front End Connection  
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 Open Early and Late  
 Happy To Serve You.

**HOLIDAY GREETINGS**  
**Grace Fashions**  
 226 West 71st St.  
 Phone for Appointment:  
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 New York, N. Y.  
 Terrific Alterations On:  
 COATS—SUITS—DRESSES  
 Hours: 9:30 a.m. to 7 p.m.  
 Happy to Serve You



## A NEW YEAR FEATURE

## WHAT WAS THE SULTAN'S ATTITUDE TOWARDS THE JEWS

(Cont. From Preceding Page)

ants of the exiled Jews from Spain went on dressing differently, or perhaps it was a sign of superiority. As time passed, theirs became identified as the Jewish costume.

Around 1790 an unfortunate incident took place during an interview between the Sultan and the English envoy. The envoy was accompanied by his chancellor, a Jew, who was dressed in the European manner. The Sultan flew into a furious temper and ordered him to dress like the other Jews of the town. The Englishman defended his protégé. The episode, in part at least, was merely an excuse for the Sultan, who was in any event seeking an opportunity to break off relations with England. The larger number of the Sultan's own ambassadores were Jews, many of his councillors were Jews, as was also his pri-

vate secretary; and these, as well as the Jewish merchants who lived in his ports, all dressed in European style. Even outside this privileged class, others were allowed, like their more powerful brethren, to wear European dress, provided they paid the Sultan suitable sums of money for the prerogative.

IN THE REIGN of Moulay Yazid (1790-1792), the Jews had to endure the last persecution that was organized and governmentally decreed. What had been a mere habit of wearing black the Sultan now made obligatory, and to emphasize that the measure was intended to be vexatious, he forbade Moslems to wear any garment of that colour. In winter, when the "burnous" or cloak was worn, a Jew might not cover his head with the hood; the black cap had to remain visible always and the cloak be kept open on the right side and thrown back onto the left shoulder, so

as to trammel movement: another sign of inferiority.

MOULAY YAZID'S successors did not rescind his restrictions, they even extended them. In 1807 when the "mellahs" or special Jewish quarters were formed in certain towns — such as Rabat or Salée — where they had not previously been, the wearing of the Moroccan Jewish costume was officially enjoined. The Sultan, whose relations with the representatives of the European Powers were strained, often used this code to underline the inferior condition of his Jewish subjects, especially when some were protected by the European consuls whom they served as vice-consuls or as consular representatives or staff.

At the same time, the rich Jewish merchants and civil servants attached to the Palace, together quite numerous, escaped all limitations. On the other hand, in inland towns many Jews of this

class who might have been unrestricted chose to dress like their brethren, so as not to distinguish themselves from them and so also not to attract attention. They only asked permission to wear a silk kerchief over their caps, to protect themselves from the sun and dust. The ker-

chief, generally blue with white dots, was knotted under the chin in order — according to certain historians — to make the wearers look like women, this being the greatest insult the Arabs could offer. At first, only the Jews of Marrakech and Meknes

(Continued on Next Page)

## Season Greetings

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Mme. Du Martin

1136 Madison Ave., N. Y. C.  
UN 1-8190Restyling, Alterations, Custom  
made Gowns. Call between  
9 a.m. and 6 p.m.

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2293 Amsterdam Ave., New York City  
(Bet. 189th St. & 170th St.)— Open 7 Days a Week —  
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HAPPY HOLIDAY

The Amsterdam  
Cleaners & Tailors1020 Amsterdam Ave. (cor. 110th St.)  
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Specializing in Tailoring, water proof-  
ing, fur storage, call for and deliver.  
Phone: MO 6-1551  
Open Daily to 7:30 p.m.

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C &amp; N Auto Service

97-01 Atlantic Avenue  
Woodhaven, L. I. Phone VI 6-9626  
Auto repair on all type cars.  
Terrific Service.  
Come in anytime.  
Ask for Tony or Frank

HAPPY HOLIDAY

Clarke's Auto Repair Ser.

2946 Park Ave., Bronx, N. Y.  
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Official Inspection Station.  
— Body and Fender Repair —  
Road Towing Service

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Nino Biso Mar  
Italian American Trained Chefs  
Cooks, Pizzolo, Waiters, Dishwashers,  
Salesman all kinds of kitchen help.

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Classic Beauty Salon

1106 Avenue J  
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Permanents, \$10.00 up  
Distinctive Coloring, \$5.00 up  
Featuring Fabulous Mr. Morrel Scissor  
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Citrone's Radio and  
Television ServiceService 7 Repairs on all makes.  
Television, Radios, Auto Radios,  
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Open Friday evenings — All work  
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148 West 67th St., New York City  
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Serving public over 30 years. Lic. by  
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Open alleys available, free parking  
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Open daily noon, 9 a.m. Sats.

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113 W. 48th St., New York City  
Phone: CI 5-6226  
Accordian Center  
Open Monday thru Saturday  
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Bob's Automotive Service

1139 Webster Avenue  
Bronx, N. Y. Phone: JE 6-9168  
Complete automobile repairs  
and service.  
Any make car or truck.  
Happy to serve you.

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H. Both &amp; Sons, Inc.

Oldest awning establishment  
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Aluminum & Canvas Awnings &  
Canopies — Home — Business  
Venetian blinds, window shades,  
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Deluxe Cadillac Service  
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24-hr. service for all the Hamptons.

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Road Service General Auto Repairs  
all work guaranteed

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To My Friends and Customers

Telesco Bros.

• Furniture Restoring  
• Refinishing — Repairing  
• Cabinet Maker  
335 East 75th Street  
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TR 9-6366

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TRANSMISSION  
1451 Ferris Place, Bronx, N. Y.  
TA. 3-2491  
Specialists in Automatic Transmissions  
All Makes — Complete Service  
Exchanged — Resealed — Repaired  
At Westchester Square

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Auto Repair on All Type Cars.  
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I get quick cash for Real Estate.  
Tell me what you want to sell.

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Body Building, Weight Gaining,  
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## A NEW YEAR FEATURE

## MANDATE TO WEAR BLACK WAS NOT CONSIDERED TOO BAD

(Continued from Preceding Page) were allowed to wear the kerchief. This was about 1860. Subsequently the other Jews were also able to wear it.

THE BOMBARDMENT of Tan-

gier and Mogador by the French fleet in 1840 provoked the Moroccans' xenophobia and their antagonism towards foreign influence. They reacted by asserting their independence on all occa-

sions and resisting outside interference. Nevertheless, as the Jews still served as agents for many European countries, they were the channel through which this influence penetrated. When

relations with certain countries deteriorated, the Sultan did not approve of close cooperation of his Jewish subjects with any European State. In 1841, the French Government intervened in favour of one of its subjects established in Morocco, and the Sultan took the opportunity to explain lengthily, in a letter to France's representative, all the obligations of his Jewish subjects.

Among other things, he mentioned the special costume they had to wear, adding that this applied to all Jews in Morocco, including travellers from Europe on business. This pronouncement by the Sultan only answered the purpose of certain "caids" and "pashas" in the provinces, who could now more openly oppress those unfortunate Jews who could not stand up against them. These gentry knew quite well that the many Jews in the precincts of the Palace were not subjected to the restrictions, and were out of reach of their exactions.

Amram Elmaleh, who came from Lisbon in 1830, and was the representative of the Kingdom of the Sicilies in Mogador, wore the blue kerchief with white dots over his top-hat when he went to synagogue. The famous French artist Delacroix painted the dragoman of the French consul in Tangier, Abraham Ben-chimol, escorting Prince Mornay, the French ambassador, and clad in a frock-coat with frogs and loops, white trousers, a blue cloak lined with red and his head covered with the little black cap of the Moroccan Jew.

THE BULK of the Jews in Morocco did not consider the requirement to wear a black cap and black clothes as either humiliating or compulsory. Inland, most Jews made it a rule to wear black even when there was no coercion. They gave the cus-

tom a new meaning: "We wear black in mourning for the destruction of the Temple," they said. They were so persuaded that this was the truth that they soon thought it unworthy of any good Jew to wear any other color. Up to the beginning of the 19th century, it was not unusual to see Moroccan Jews travelling in the European capitals, Lisbon, Paris or London, clad in their traditional raiment.

With the establishment of a French Protectorate over Morocco, modern ideas spread among the masses and found expression also in new sartorial ways. Apart from those who had always dressed in the European manner, many Jews, enriched in a more stabilized economy and greater security, took to a more up-to-date way of living and equally of dressing. Nevertheless, there still remained some who, rightly or wrongly, could not separate their religious feeling from its external forms. For such, and they are more numerous than one would think, the latest decision of the Moroccan Government is deemed an outrage to their convictions. It is as though certain Jews of Central Europe were forbidden to wear their fur bonnets or velvet hats on the Sabbath.

IN THE UPPER and affluent classes, where Western modes have infiltrated, the Moslems wear European clothes, and very elegantly too. But to attend Mosque on Friday, the men wear the traditional "djellaba," the red "fez" or white turban and white or yellow "babouches" (slippers). Why compel the Jewish subjects of His Majesty the Sultan to change their customs? Is this to detach them from their brethren of America, France, Britain, or, more especially, the Israel towards Mecca? The Moslems have always taken pride in their tolerance; is that tolerance a myth or was it just indifference?

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## FROM A FRIEND

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## MIXED DANCING BANNED IN SYNAGOGUE AFFAIRS

MANCHESTER (P.O.)—The ban against dancing by Jewish men and women applies only to synagogues, the president of the community council here hastened to announce. Sidney Hamburger said that the ruling against mixed dancing applied only to dances held to raise funds for synagogues.

The ruling by the judges of the beth din had no intention of interfering with other Jewish dances, it was said.

One observer, Dr. I. W. Slotki, according to the Jewish Chronicle of London, pointed out that: "In Judaism there is not one law for synagogues and another for laymen." But he evidently was not in the confidence of the dayanim (judges).

## Israel Bonds Convertible Into Travelers' Checks

Israel bonds are convertible into travelers' checks.

This is the good news flashed to tourists by Bank Leumi le-Israel (National Bank of Israel).

Through the bank's New York agency at 20 Pine St., New York City, American tourists can exchange any Israel Dollar Bonds into Israel pound travelers' checks up to \$1,500 per person.

In addition the tourist receives the present 20% premium available to visitors. For example, if he holds \$1,000 worth of Israel bonds, his certificate will entitle him to a \$200 premium.

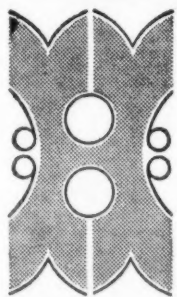
Gideon Strauss, New York agent of Bank Leumi le-Israel, stressed the importance of the safety element in travelers' checks, particularly for holders of bearer bonds which are negotiable even when lost or stolen. He said the bank computes the exchange of the bonds into Israel pound travelers' checks on the basis of the bond's face value plus fully accrued interest.

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## Czechoslovakian Jews See Ray of Light

Jews behind the Iron Curtain—at least in Czechoslovakia—may still practice their religion and find some degree of happiness and fulfillment even though the specter of Nazi horrors still haunt them and the Communist world they live in is etched mostly in shades of gray.

So declares Brian Glanville in an article in "The Jewish Chronicle" which details a recent visit he paid to the Jewish community in Prague.

He found the pre-war total of 300,000 Jews in Czechoslovakia had been reduced to 18,000, of whom 5,000 live in the Czech capital.

He visited the thousand year old Alt Neu Synagogue where a communal meal was in progress.

"In a silence," he wrote, "broken only by the clatter of cheap cutlery against china, a cough or an occasional question, the people sat at long wooden tables, listening to an old, white-bearded and ascetic Rabbi, his face the face of a Rembrandt. He spoke quickly and softly, with a mild, evident pleasure, as though this were in fact a personal dialogue in which others were privileged to intervene."

Frank Ehrmann, chairman of the community, who never got too far from the Communist Party Line, told Glanville: "During the past fifteen years there has been a great change in the feelings and character of the people. Jews who never previously did anything of the kind are now employed in leading positions in factories. Others are working on farms. In Karlsbad a Jew has been awarded seven distinctions for working in the mines."

"Several of the most prominent Czech writers are Jewish—Ashkenazi, Golacek and others. Jews are active as university lecturers, in art, literature and the cinema where there are leading Jewish producers. There are Jewish actors, singers and writers. The chief conductor of the State Philharmonic Orchestra, Karel Ancerl, is a Jew. People don't care whether one is a Jew or not. In the government there are three or four ministers with Jewish wives."

The Party Line forged to the front in Ehrmann's conversation when he said that some members of the Prague Jewish community were critical of the policy of the Israeli government.

The "grey new world" of present day Czechoslovakia, Glanville wrote, "where clothes are poor, food inadequate and the State ruthlessly supreme," serves as a frame for the remembered horrors of the Nazi occupation.

"Only 200 children," Glanville says, "survived the infamous Terezin concentration camp, perhaps the most wicked and cynical of all the Nazi duplicities. Terezin was set up as a supposedly model camp from which children would eventually be transported to Switzerland. Within its sombre fortress walls, nursery schools and clinics were encouraged; the Germans even extorted money from Jews for the 'privilege' of being sent there."

"But from Terezin nearly 15,000 children were sent East to be murdered—an operation in which Eichmann was intimately involved—and, when Auschwitz was liberated, gas ovens were built at Terezin."



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## WOMEN'S VIEWPOINT

## Back To School Finds Summer-Worn Mother's Fears About Work Unwarranted

By HELEN COHEN

The little news item in our local daily of Sept. 9 sounded

more than anything else like a heavenly answer to some school-boy's prayer.

The new fall term had just begun the day before, but with the heat soaring to 98 at Evansville, the news account reported, "schools were dismissed for the day and the city swimming pools reopened."

No use kids. It would only delay matters a wee bit. You may turn back the calendar for a day or two but time will have its inexorable way and you may as well stop fighting it.

THIS IS the time of the year

when mothers of little ones are supposed to sigh with relief at the prospect of a bit of peace and quiet, and I must admit that when I see a typical article on this subject I smile from ear to ear in sympathetic understanding. But if any of you are feeling doubly sorry for me with our large family, let me quickly disabuse you.

There were summer vacations whose last gasps found me run ragged and grateful for the reprise of the new fall term, but I learned it was only a stage a parent must pass through. Young boys who once tried a mother's soul with their loud horsing around and muddy feet and broken windows have grown into responsible adults. Our eldest wasn't even home most of the summer. He had a job at the

university. Our second son worked all summer helping his father put out the paper. Our 18-year-old daughter also worked at our center's day camp and if she revealed a special knack for handling children I insist on taking part of the credit. Didn't I give her all those brothers and sisters to practice on at home?

THAT BRINGS us to our 14-year-old who attended summer school part of the time, visited her friend in Shreveport, La., and spent a week at the United Synagogue Youth Camp near Detroit.

Of course that still leaves four little ones, aged 10, 8, 5, and 2, but either because three of these are girls or I've learned by now to roll with the punches or because I did have some help from the four big ones in their spare time, the combination of summer vacation and young growing chil-

dren just doesn't floor me as it once did.

I MIGHT mention, speaking of our family, that our 14-year-old marked the beginning of summer by being confirmed from our synagogue's religious school and our next to the youngest will mark the new fall season by being consecrated, God willing, on Simchas Torah, in the same sanctuary. And that helps to compensate for all the summer vacations — so many simchas to experience.

## Jewish Sisters Win Gold Medals

ROME (P.O.)—It took an Israeli athlete to learn that two of Russia's greatest women athletes, sisters, both of whom won gold medals in the current Olympic games, are Jewish.

They are Tamar Press, shot-putter, and Irena Press, hurdler. A large number of Russian Jews are stars of the USSR teams. Mark Nidler, who captained the Russian fencing team which copped three gold medals, was also Jewish.

## Israel To Use Sabin Vaccine

JERUSALEM (P.O.)—Israel is the latest country to adopt the Sabin anti-polio vaccine, using it to replace the Salk vaccine. Israel has had a remarkable free year of polio—only 16 cases in the entire country.

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# Your Name

By N PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: I am in the seventh grade Sunday school. Our teacher reads your column to us. Can you tell me the origin of REIFMAN.—SHERYL SHAPIRO, Lowell, Mass.

RAEFMAN is a family name derived from a trade. Your ancestor who first took this name was probably a wine-dealer who advertised his trade by exhibiting a barrel hoop (Reifen) outside his establishment. It is also possible that this ancestor was a barber who practiced medicine on the side. Such a barber-physician was known as Roife and it is possible that the name Raifman was evolved from Roifeman.

DEAR MR. PEARLROTH: I would be very interested to learn just how my parents came by the surname of PEIST. I believe my father came from Austria.—ARTHUR PEIST, Attica, New York.

PEIST—provided the bearer was Jewish—is probably an outgrowth of the family name Feist or Fast. There is no difference between a "P" and an "F" in written Hebrew. Feist is a variant of Phoebus, a Greek poetical translation of the Hebrew name Uri or Meier (A light) Phoebus was the poetical name of the sun in ancient Greece, and is usually transliterated in Yiddish as Feivish. Austrian Jews took permanent family names in 1789 and your ancestor probably took his father's Hebrew name and made it the family surname.



Pearlroth

## Digest of the Yiddish Press

# Denmark Is Paradise for Jews, Facts Show

BY RABBI SAMUEL SILVER

When King Frederick III of Denmark observed that Holland was prospering, thanks to Jewish refugees from Spain and Portugal, he invited Dutch Jews to his land. They weren't anxious to leave, but German Jews were because of their sufferings, so some disguised themselves as Sephardim and became the first Danish Jews... They were treated well, but until 1798 a law forbade them to marry a non-Jew... Until 1849 children of mixed marriages were compelled to be Lutheranized... In 1903 Jewish life was revitalized with the advent of pogrom-fleeing Russian Jews.



Silver

present Jewish population of Denmark is about 6,000 (out of 4½ million).

The chief rabbi of Denmark, Dr. Marcus Melchior is regarded as the nation's No. 1. orator, so popular that hundreds of non-Jews flock to his Kol Nidre service... During the war, a German attache in Copenhagen tipped off the Danes that the Nazis were about to liquidate the Jews, whereupon the Danes secretly shipped off the entire Danish Jewish population to Sweden.

DENMARK'S LATE King, Christian X, defied the Nazis vis-a-vis the Jews... Denmark is a land where anti-Semitism is not known... More Danish Jews proportionately volunteered to fight for Israel's independence than any other Jewry in the world... Denmark is a close friend of Israel.

These are but a few facts about

but one nation gleaned from a highly informative series of articles on Europe appearing in the Day-Journal this summer thanks to two gifted rabbinical tourists, Dr. David Golovetsky and Dr. Israel Moshovitz, president and vice-president, respectively of the New York Board of Rabbis.

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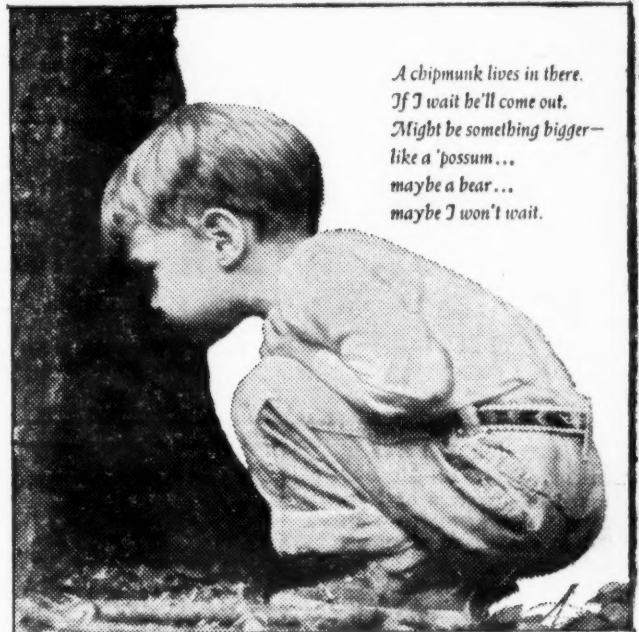
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## I THINK AS I PLEASE

## Alpert Selects 10 Top News Names Of The Year

By CARL ALPERT

HAIFA — Each year at this time of retrospection I present my personal selection of the ten new names which made news in Israel during the preceding 12 months.

The choice has nothing to do with approval of the individual. Indeed, some achieved notoriety of a negative sort, but their names made news.



Further, all names must be new, at least to my lists. Hence, names like Ben-Gurion, Golda Meir, Abba Eban, do not appear. Even Rabbi Tolidano, who might have been listed this year because of the sensation caused by his marriage to a 28-year-old widow, has been disqualified, by a previous appearance here.

Here are this year's names — and the order is of no consequence:

ISRAEL ZARCHIN, scientist

and inventor. His process for desalination of sea water appears to have passed preliminary tests successfully, and he has obtained the support of a large American firm, Fairbanks-Whitney, which has enough confidence in him to provide necessary financial backing. He made headlines this year.

ADOLPH EICHMANN, Nazi. His capture in Argentina, his removal to Israel, and his appearance before a Jewish judge in Tel Aviv, was one of the biggest stories of the year. His name will feature prominently in the news in the months ahead, but he belongs in this year's gallery.

EDIS de PHILLIPE, operatic prima donna. She is the stormy petrel head of the Israel National Opera. She has feuded with the giants, and still wades in fighting where opera and honor are at stake. Despite impatience and often lack of tact, she has continued to build up an Opera Company of which Israel can be proud.

RABBI YEKUTIEL HALBERSTAMM, the Klausenberger Rebbe. The decision of the famous Chassidic leader to leave Wil-

liamsburg, N. Y., and to settle near Natanya in Israel, was one of the most fascinating stories of the year. About 150 families have joined him in his new village, and more will doubtless come. As the group grows, it will make its influence felt in Israel.

YOSEF ALMOGI, labor leader. In disfavor with the powers-that-be, because he led the maverick and ill-fated strike a few years ago at the Ata Textile plant, Almogi this year made a great come-back as the director and master-mind of Mapai political strategy which brought the party such a sweeping and unexpected victory in the last elections. He has consequently become a figure of considerable importance in Mapai party circles.

BAR COCHBA, Israel warrior leader. He lived almost two thousand years ago, but discovery of his letters and military commands in a Dead Sea cave catapulted his name into headlines in the past year. He headed the last of the resistance units which held out against the Romans.

HARRY ZINDER, director of

Israel's radio. He successfully introduced commercial radio to Israel this year and has doggedly proclaimed that Israel will have television within two years, despite Ben-Gurion's objections.

PROF. ISRAEL DOSTROVSKY, scientist. Head of the Department of Isotope Research at the Weizmann Institute, he this year assumed new, vital duties as chairman of the Israel National Council for Scientific Research and Technological Development. He thus becomes the "big boss" in an area of supreme importance.

PROF. KURT SITTE, physicist and cosmic ray expert. Head of the Physics Department at the Technion, and director of many

vital research projects, he was this year arrested by the Israel security forces and charged with maintaining illegal contact with foreign agents. The accusation caused a shock in Israel scientific circles. Prof. Sitte has not yet had his day in court. He is not Jewish.

PROF. ERNST DAVID BERGMAN, atomic expert. Under his direction, Israel's first atomic reactor this year went into full operation. It is a "swimming-pool" type reactor, to produce isotopes and to be used for research. Next on the program: a reactor to produce power.

These, then, are the ten new names which made top news during the year just elapsed.

## Where Does Rockwell Go From Here?

WASHINGTON, D.C. (P.O.)—Belief that American Nazi Party leader George Lincoln Rockwell would not be stopped by the \$100 fine imposed by municipal court judge here was expressed by most observers. The fine or the alternative of spending 30 days in jail was meted out on two counts of disorderly conduct arising from Rockwell's anti-Semitic rallies. Seven of his "stormtroopers" were fined on similar charges.

Rockwell lost another tiff with the courts in New York when Supreme Court Justice Henry Epstein ruled against his petition to compel city authorities to permit him to hold a public rally in Union Square. "It is not within the reasonable scope of the Bill of Rights to loose self-confessed advocates of violence upon a community at a time and

place where public disorder and riot will result," ruled the high court justice.

## Great Day for Israel In 8 More Years

JERUSALEM (P.O.)—Another prediction of the day of Israel's economic independence was made here. The date was 1968 and the predictor was Pincas Sapir, minister of commerce and industry. He told the association of artisans and small manufacturers meeting here that the nation will attain final economic independence eight years hence when her exports will have risen to \$900 million annually.

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WHERE TO GO  
WHAT TO SEE  
WHAT TO DO

## IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call: ALgonquin 5-0330.

## COMING EVENTS

Tuesday, Sept. 18—Meeting of board of directors of National Foundation of Jewish Culture, 729 7th Ave., to elect permanent officers.

Tuesday and Wednesday, Sept. 18 and 19—Kick-off of anniversary year at conclave of national leaders of Pioneer Women in Statler-Hilton hotel. N.Y.C. Occasion marks celebration of 35 years of achievement in Israel. Speakers will include: Mrs. Franklin D. Roosevelt; Mrs. Beba Idelson, deputy speaker of the Knesset and Avraham Harman, Israel ambassador to the United States. More than 1,000 presidents and other key officers of Pioneer Women, the Women's Labor Zionist Organization of America, expected to attend.

## EXHIBITS

Exhibit: Of paintings and drawings by artists who are graduates and wards of Youth Aliyah, at Hilda Carmel Gallery, 82 E. 10th St. The exhibit opened Sept. 7 and will continue through Sept. 27, but will be closed on Mondays. The public attended a reception Wednesday, Sept. 7, from 8 to 11 p. m. Gallery hours, Tuesdays through Sundays, will be 1 to 6 p. m. The exhibit will be under the sponsorship of Hadassah. Paula Ross, art director of Hadassah and Hilda Carmel, director of the gallery, have arranged the display.

Exhibit: Of paintings by Elsie Orfuss at Jewish Museum of the Jewish Theological Seminary of America, 92d St. and Fifth Ave. The exhibit will open Sept. 15 and extend through Oct. 30. Viewing hours will be Mondays through Thursdays from 1 to 5 p. m. and Sundays from 11 a. m. to 6 p. m. The 28 canvases in oil and gouache will constitute Miss Orfuss' first one-woman show. The paintings, based on Biblical subjects and musical themes and some portrait studies, are executed in an abstract expressionistic style. Admission is free.

## Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21, YU 8-8400.  
America-Israel Cultural Foundation, 2 W 45 St., NYC 36, OX 7-4030.  
American Red Mogen David (Supporting Israel's Red Cross), 225 W 57th St., NYC 19, PL 7-1627.  
Anti-Defamation League of B.B., 515 Madison Ave., NYC 22.  
Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York, EV 7-1065.  
Community Service Division, Yeshiva University, 186th St. & Amsterdam Av., NYC 33, LO 8-8400.  
Farband Labor Zionist Order, 575 8th Ave., NYC 11, YU 9-0300.  
Herzliyah Hebrew Teachers Institute, 314 W 91 St., NYC 24, TR 7-4885.  
Israel Government Tourist Office, 574 5th Ave., NYC 36, CO 5-2750.  
Jewish National Fund, 42 E 69th St., NYC 21 TR 9-9300.  
Kashruti Supervisors Union, 205 W 14th St., AL 5-7330.  
National Community Relations Advisory Council, 55 W 42d St., NYC 36, LO 4-3450.  
National Council of Jewish Women, 1 W 47th St., NYC 36, CI 6-3175.  
National Council of Young Israel, 3 W 16 St., NYC 11, WA 9-1525.  
Poale Agudath Israel of America, 147 W. 42 St., NYC 36, BR 9-0816.  
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.  
Synagogue Council of America, 110 W 42nd St., NYC 36, BR 9-2647.  
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St. NYC 38, CO 7-8203.  
Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.  
United Zionist Revisionists of America, 55 W 42d St., NYC 36, PE 6-0332.  
Zionist Organization of America, 145 E 32nd St., NYC 16, MU 3-9201.  
WASHINGTON, D. C.  
B'nai B'rith, B'nai B'rith Bldg., 1640 Rhode Island Ave., N.W., Washington 6, D. C., EX 3-5284.

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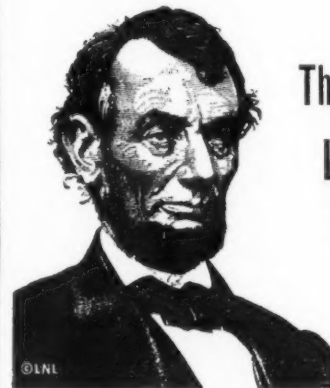
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# It Has Been Announced That...

... the Walter E. Meyer Chair in Administrative Law at the Law School of the Hebrew University of Jerusalem has been established in memory of the late Walter E. Meyer, of New York, one of the earliest members of the board of governors of the university. Phillip M. Klutznick, president of the American Friends of the Hebrew University, said that approximately \$800,000 has already been made available to the university from the Meyer estate. Meyer was a brother of the late Eugene Meyer, owner of the Washington Post.

... all the Jews of Toulouse in Southern France will meet for prayers in their own center for the first time. Heretofore, their religious services have been held in small rooms scattered through-

out the town. The new center was built with the help of funds provided by the Joint Distribution Committee and the Conference on Jewish Material Claims Against Germany.

Other projects scheduled for the coming year in Europe through the aid of JDC, include: Belgium — Opening of a new wing of the old age home in Brussels. Greece — Opening of new school in Athens, completion of housing project for 'quake victims of Larissa. Holland — Opening of new mental hospital at Amersfoort. Italy — Laying of cornerstone for 100-bed home for the aged in Milan. Poland — Starting of work on new home for aged at Warsaw. Sweden — Building of new community center in Gothenburg. Yugoslavia — Completion of home for the aged in Zagreb.

... full recognition was extended to the faculty of Jewish Studies of Bar-Ilan University by the Council of Higher Education in Israel. The council named a committee to study recognition

of the university's other faculties as well. The Bar-Ilan University is sponsored by American Orthodox Jews. Recognition makes a school eligible for government grants.

... the 1960-61 fund-raising campaign of the Federation of Jewish Philanthropies of New York, which opens officially Oct. 4, will be conducted under the chairmanship of Irving Mitchell Felt, president of Graham-Paige Corporation, investment firm.

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## NEW YEAR REVERIE

We wonder what would happen in our synagogues at the high holidays if instead of selling the best seats to the highest bidder—the richer people in the congregation—these seats would be offered to the persons who attend services regularly.

**WE'RE NOT SO** concerned with the emphasis on the rich that this practice points up, a we are at the fundamental revolution that might be wrought in our congregations if they gave preference to those who used what they have to offer.

In other words, there is the kernel here of a whole metamorphosis of Judaism in this century. It might lead to rethinking of other areas where what Judaism has to offer has been rejected in favor of hypocrisy.

**FOR INSTANCE** suppose the honors at services were given not to the rich, but to the persons in the congregation who went out and helped the Puerto Ricans get settled and eased over their transition period into the American environment.

Or the honors might be reserved for that man or woman or child who opened their homes to the needy for a meal or a night's rest, and took into their family circle not what they would term a respectable guest, but a poor, dirty, neglected individual who needs this kind of affection most.

There are innumerable ways in which Judaism has an iron-clad procedure for helping one's neighbor. If our congregations employed these as means of wiping out the differences between the wealthy, the not-so-wealthy and the poor in the Jewish community, then watch out. Judaism would revolutionize the American environment of today.

## JEWISH COLLEGE YOUTH

"College years are a period of religious doubt."

This is a quotation from an address by Dr. William Haber, national chairman of the Hillel Commission of B'nai B'rith.

**WE DO NOT** have the text of Dr. Haber's full address to the annual summer conference of Hillel Rabbis, but all our experience, some of it with ourselves as the college student, substantiates Dr. Haber's conclusion.

Yet we can assume that neither Dr. Haber nor this writer are pessimistic about the future of Judaism in America.

In this period of "religious doubt" do the Jewish college kids reject the high moral teachings of Judaism which introduced into the mainstream of western civilization most of its concepts of the dignity of the individual, whether white or black, rich or poor?

Of course not. They don't reject these liberal principles, they only do not associate them with Judaism.

**THIS IS FOR** at least two reasons. One is that they never were taught that it was the Jews who developed the practice that Negro or white, neighbor or stranger, all were equal and should get equal treatment.

The other is that these young Jewish college kids, even if they were taught this much about Judaism, quickly forgot it, because they see very little practice of these precepts by the Jews they know.

Yet if any religion should have a chance with the college-age youth, it is Judaism, for this is the time of their life when idealism blossoms, and the world is divided two ways—evil and good, with no compromises. And since the background of western idealism stems from Judaism, the young Jewish kids instead of rejecting Judaism when in college, should be imbibing its rich values.

**WE CAN'T EXPECT** too much when the college youth sees our adults rejecting the ethical teachings for Judaism in our mad rush to acquire wealth, by what means of not too much importance. So we can point up Hillel's inadequacies—most Jewish college youth have very little association with Hillel—only by first blaming ourselves. It is we who taught our youngsters by our actions that Judaism plays very little role in our lives.

We adults can make Hillel a thriving center of Jewish activity on any campus, when we wish to live by Jewish precepts. Our religion, more than most, can fit the idealistic mood of college youth.

## REFORM ALL-DAY SCHOOL

**THOSE WHO MAY** be inclined to criticize the call by Rabbi William H. Kramer of Los Angeles for the formation of a Reform all-day school, ought to know that when the Conservative movement issued this same call there were the same sceptics.

Rabbi Kramer is no opponent of the public school system. On the contrary he lauds it. He just doesn't see any danger to the public schools by private schools under Jewish auspices. Every thinking Jew knows that all-day schools will never grow to the point where they will attract more than a small fraction of Jewish youngsters. These will come from those homes where parents seek to give their offspring a greater background in the rich values of Reform Judaism.

**A SUCCESSFUL REFORM** Day school may serve, as has the late Rabbi Solomon Goldman's Conservative all-day school in Chicago, to give the all-day school movement the status it long ago should have been accorded by the Jewish community and its leaders. As of now, there are still Jewish communities which refuse subventions to their local all-day schools on picayunish grounds.

Reform needs desperately some adherents who have imbibed the fullness of Jewish instruction as it can be imparted only in a school where Jewish values are paramount.

## The EDITOR'S CHAIR . . .

**WE WISH ALL** our readers a year of great satisfaction in all their endeavors. To the Jewish leaders whom over the months we have criticized so severely, we wish them godspeed in their efforts for Jewish causes. Much as we have challenged them, our attacks have always been tempered by the recognition that they are volunteer workers diligently employing their talents to tasks for which there is little praise but much criticism, not the least of it coming from this paper.

We think of someone like Dewey Stone, or for that matter Nahum Goldmann. Or a Sam Rothberg or Morris Berinstein or a Julian Venezky or Abe Feinberg, and we wonder. What do these men who have risen to success in the business world need the heartache of the battles they have to fight in the Jewish field.

**THEY FIGHT** with their colleagues—as for instance Ben-Gurion—they fight with their supporters, they fight with the Jewish community at large. There is no end of controversies, and because these men are all strong characters with the will to do, and achieve, they alienate others who don't want to move so fast, don't want to contribute either of time or of sufficient money, and on top of it all they aggravate their families and themselves.

For what?

I recall sitting in Sam Bronfman's office one afternoon about six months ago. He had just been named western hemisphere chairman of the World Jewish Congress. His close friend Nahum Goldmann, president of the World Jewish Congress had asked him to take the office.

**I KNEW THE** office and I knew Sam Bronfman, and I asked him why he needed this job? I advised him not to accept, although he had already done so, and I knew he didn't want my advice anyway.

Sam Bronfman had created a unified Jewish community in Canada. This took strong guidance and patience. The same divisiveness could easily have torn the Canadian Jewish community apart with vicious contention as is true in the U.S.

Once several years ago he told me that he'd thought about taking on achieving the same unity in the U.S. Jewish community, but he must have learned better as he became acquainted with the bitter quarreling that marks any attempt to do something in or with U.S. Jewry.

He is a doer, not a man who lives only on honors.

**SO SAM IS** functioning as western hemisphere chairman of the World Jewish Congress. Since the World Jewish Congress means little in the U.S., even though it has real stature in South America, Sam can't hope to make much of a dent in the U.S. Jewish community. But when he leaves the office, you'll see a great deal of coordination and effective activity.

So the question is why would a man who

has had a life-time of work in the Jewish community, accept a new job at 68. And we ask why Edward M. M. Warburg, or William Rosenwald, or Sam Daroff, or Phil Klutznick or Label Katz keep on working for Jewish causes.

**THESE MEN** and the thousands in lesser positions are not great Jewish scholars. Nor are they religious leaders or even religious in the sense of piety. We don't know how often you find them at worship services. They are unlike their parents in this respect. Yet they have inherited—and we hope, passed on to their children—the great Jewish virtue of aiding the less fortunate.

These men—like the Joe Mazers, the Melvin Dubinskys, the Irving Kaness—are a caretaker generation, bridging between their fathers and their grandfathers who have passed on and their children.

**RECOGNIZING THIS** kind of devotion, how can this paper have the heart to chastise these men—often challenge them in somewhat brutal terms, impeding (so they say) their efforts, and generally making it harder for them all the way round.

The answer isn't one we want to give at this time.

For this week at least, we're content to pay our tribute to the volunteer leadership in the Jewish community, and wish them and their families a year of achievement and happiness.

**A SUSAN JO SHILL**, writing to The Jewish News, of Newark, complains bitterly about a new low of those who want to win Jews over to Jesus.

The letter writer says:

"While visiting my bereaved grandmother, I noticed that among sympathy cards she received by mail was a note of sympathy accompanied by a pamphlet which urged her to relinquish her Jewish faith and become a Christian. . . ."

"While it is not my purpose to criticize the entire organized movement on the part of certain Christians to convert the Jewish people, I feel that I must express my very strong antipathy toward the practice of scanning the obituary columns and sending out propaganda to those whose privacy ought to be respected in their time of sorrow. . . ."

This practice strikes a note close to home. If you notice the letters to the editor in this paper, you will see only the city, not the street address. We dropped publishing these addresses when it was called to our attention that all these letterwriters were targets for proselytizing.

**THEY HAVE EVEN** gone so far as to answer some of the classified ads in our paper, hoping that we would forward this mail.

There are valid ways to try to win Jews to Jesus, although I doubt that the grounds of Jewish Post readers are very fertile, but some methods are reprehensible, and just as Susan Jo Shill, we protest as vehemently as we can.

## The United States Has Its Jewish Refugees Too

One of the most tragic manifestations of our time is the host of refugees throughout the world who must flee from their homes because of the lash of persecution.

We overlook the fact, however, that there are thousands of refugees in American Jewry today, whose flight is fortunately only seasonal in character. They leave their homes just before Rosh Hashonah and flee from their communities to hotels, boarding houses and other places of refuge, and do not return until after the High Holy Days are over. There are, of course, individual instances where health requires being away from home, but those cases are few and far between.

By and large, the reasons for this headlong exodus are all too obvious. For a modest, or not-so-modest fee, they have "services," by a "star cantor" imported for the occasion, assisted by a "double choir" in the morning together with meals, golf and cards in the afternoon and evening.

What matter if this flight vulgarizes and desecrates the most solemn days of the Jewish year? Who cares if neighbors and associates struggle during the High Holy Days to secure the necessary means to maintain the religious, cultural, educational and social life of the Jewish community, that function

throughout the year? After all, the Jewish community is voluntary, and no tax collector can compel the payment of one's obligations.

No such disgraceful exhibition mars the practice of religion among our Christian brothers. But then, Judaism is a democratic religion, where "each man does what is right in his own eyes." We overlook the fact that this phrase from the Book of Judges describes not freedom, but chaos, not liberty, but lawlessness. For where the citizens lack knowledge, self-respect and a sense of responsibility, democracy degenerates into anarchy.

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## FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to The POST and OPINION will be returned unless accompanied by a self-addressed stamped envelope.

## Respect for Rabbis Cannot Be Imposed

• Editor Jewish POST and OPINION  
Helen Cohen in The Women's Viewpoint (Sept. 2) worries over the lack of respect for rabbis and the failing attendance in synagogues.

Her solution includes: a) a threat to exclude non-worshippers from membership; b) making members feel needed in synagogal activities; c) facing them with the bad object lesson to their children; d) the need to support and sustain the rabbi by giving him an audience, and e) the fear a shortage of rabbis may be in the offing.

These "solutions" are not a real answer to a very deep contemporary problem.

How about teaching our people to come to the synagogue to pray to G-d, to commune with G-d, and to feel the involvement of G-d in their lives?

Too many people compare the House of G-d to a movie house or a TV channel. They want frequent program changes, more excitement, a change of subject matter and a parade of guest artists. We need to re-define the function of a House of G-d.

In former years rabbis were revered for their piety and their learning. Stock in Jewish studies these days has fallen far below the current fallen stock market. Rabbis are remembered by their jokes, not their erudition. This situation does not lead to reverence.

On the other hand, a rabbi's piety develops a feeling of guilt in those who have no intention of becoming more religiously observant. Their religious com-

plexes set up an antagonism toward the spiritual leader whom they refuse to follow.

The habit of synagogue prayer and respect for the rabbi cannot be externally imposed. They must be reached from an internal conviction and love which mature only with faithful, patient and constant practice and association. There is no quick solution. The slower, educative process is the real one.

RABBI MOSES MESCHELOFF,  
President  
Chicago Rabbinical Council

### Asks If Mai Britt Will Convert to Judaism

• Editor Jewish POST and OPINION  
I read recently in your paper that Dr. Max Nussbaum of Temple Israel, Hollywood would probably perform the wedding ceremony of Sammy Davis Jr., to a non-Jew, Mai Britt. I was under the impression that a rabbi would not and could not by Jewish law perform a marriage of a Jew to a non-Jew unless the non-Jew converted to Judaism, yet Mai Britt does not intend to convert to Judaism. Will Rabbi Nussbaum be breaking Jewish Law by performing this marriage?

JERRY ROSENBLUM  
Age 11½  
Akron, Ohio

### Opaque Projector Sought for Kibbutz

• Editor Jewish POST and OPINION  
I have recently received a request from a kibbutz in Israel for an opaque projector which they badly need for their school. I have been investigating this item and it is about \$350.

Since this is a bit more than I want to spend I wonder if there are any schools which might have a used projector that I could purchase or anyone who could direct me to someone who could help me obtain a used one.

If you are not familiar with this type of projector, it is the kind that projects a picture from a book or a map directly on the screen without the use of slides.

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